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*On leave of absence.

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The Fourth Gospel and History

ERIC L. TITUS*

THE relation of the Fourth Gospel to history continues to be a problem of importance to the student of the New Testament. There was a time when a sharp distinction was drawn between the Synoptics and the Fourth Gospel. The former, headed by Mark, were conceived as history and therefore readily available for a reconstruction of the life of Jesus of Nazareth, while the latter was recognized as interpretation. That distinction has now largely broken down; it is widely recognized that all four canonical Gospels are religious documents, concerned with setting forth the meaning of Jesus, the Son of God.

Nevertheless, throughout the period when this re-evaluation was taking place, voices were raised which insisted on the allowance of some degree of historical validity to the Fourth Gospel. This ranged all the way from an outright belief in the primitive, Jewish character of the book, to the notion that a modicum of history was contained therein centering largely in the Passion narrative. The theory that the Gospels were first written in Aramaic and then translated into Greek, was congenial to the historical view of the Fourth Gospel, as was, to an extent,

Goguel's view that sources other than the Synoptics lay behind elements of John's materials. The discoveries at Qumran have suggested to some minds that the native soil of the Fourth Gospel was Judaeo-Palstinian.¹ This would tend to reopen the question of the historical value of the Gospel.

The time seems ripe for a reassessment of the problem. This paper, however, will not assume to examine the problem in its manifold aspects, but rather to suggest an approach which recent study in the area has led me to feel is most satisfactory. I shall proceed with the statement under two headings: (1) *The author—the man and his mind*; and (2) *Vestiges of the historical*. There will be no attempt to cover the external evidence as to authorship. That task holds no promise of fruitfulness. Attention will be paid strictly to what the book itself tells us as to the character and quality of the mind of its author.

I. *The author—the man and his mind*. The traditional view that the author of the Fourth Gospel was John the disciple has largely been abandoned. This view was based solely on external evidence, which was itself relatively late, and belonged to the period when apostolic authority was important. Modern attempts to identify the author with the elusive John the Elder have no precedent in antiquity. External evidence for the authorship of the Gospel leads to a position on authorship so uncertain as to provide a dubious starting point for an understanding of the book. On the other hand, since we possess the document itself, we are on much

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firmer ground when we attempt to find the author in terms of the material which was the product of his mind and heart. To be sure, there are limitations to this method; it will not lead us to the identification of a particular individual. But it will tell us other things, some of which are of paramount importance.

One of the most obvious and important observations to make regarding the Fourth Evangelist is that he was a mystic. Streeter pointed out that "the starting point for any profitable study of the Fourth Gospel is the recognition of the author as a mystic—perhaps the greatest of all mystics. To him the temporal is the veil of the eternal, and he is ever, to use von Hugel's phrase, 'striving to contemplate history *sub specie aeternitatis* and to englobe the successiveness of man in the simultaneity of God.'"² If this is so, and there can be little doubt as to the fact, the observation has a profound bearing on the author's approach to his material. The tradition of the career of Jesus becomes for him the stimulus to reflection on its religious meaning. Take the fact of Jesus' death as an example. The scientific historian's interest is in the description of what actually happened: for instance, what was the charge which led to Jesus' conviction and death? But the religious mystic has little, if any, concern for such matters. He tends to relate the event to his own religious experience, and to ask: What is the relation of the event to the central element in *my* religious experience? The question, What is the relation of the event to my religious experience, then becomes generalized so as to read, What is the relation of the event to religious experience? It is not an experience which he may keep to himself: *his* gospel becomes *the* gospel. And in the course of setting forth the meaning of the event, the historical details become quite subordinate and even extraneous to the question of meaning.

To say this is but to recognize that for the early Christians, certainly for Hellenistic

Christians, their personal religious experience tended to overshadow and outweigh the influence of Jesus of Nazareth as a religious teacher. Paul makes this clear when he writes, "Even if I had known Jesus after the flesh, I resolve to know him thus no longer." The core of his own experience becomes his Christ: Christ is in him and he is in Christ. It is small wonder that we find so little in Paul's letters about the historical career of Jesus! It is the same urge which prompts the Synoptic writers to place the Transfiguration Story, widely recognized as a resurrection story, back into the career of Jesus.

Now what was true of a single event tended to be true of the career also. The life of Jesus became looked upon not simply as the story of a Galilean Jew, but as the story of the coming of the Son of God. This is precisely what the Gospel accounts are. Mark makes it plain in his opening sentence: "The beginning of the good news about Jesus Christ." What is true for Mark is true for the Fourth Gospel also. It appears that the Gospel originally ended with the words: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:30-31). Thus the purpose of John is expressly stated as a religious purpose. Yet the question may be raised whether "the things that are written," are historical, i.e., factual items and whether he merely chose such as were conducive to his religious purpose. It seems to me that the probabilities are against it; and that the Fourth Gospel's story of Jesus is that of the Christ of the church superimposed on an artificially constructed historical career. Had the writer chosen to do so he might have composed an *essay* on the salvation which comes through Jesus rather than a Gospel, and in those terms have said the same things. But since the author chose the literary vehicle known

as a Gospel the tendency has been to read it as history rather than interpretation.

There are clues to this line of thinking in the Gospel itself. For one thing, there is John's emphasis on the Spirit as the living reality in the community. And the words of the Spirit were for him no less the words of Christ than the words of the historical Jesus. John Knox has seen this clearly. He writes,

"The writer of that Gospel [John], is seeking to convey the meaning of the total event, Jesus Christ, as that meaning had made itself known to him, a member of the new community of the Spirit; and the greatness of his gospel consists in the fact that he has done this so superbly. To be sure he is casting his material in a dramatic biographical form and therefore must place the words of the Spirit on the lips of Jesus, but hints of the truth keep breaking through, as, for example, in 14:25: 'These things I have spoken to you, while I am still with you. But . . . the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you'; or even more clearly in 16:12-15: 'I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; . . . he will take what is mine and declare it to you.' The truth that breaks through such utterances as these is that many sayings attributed to Christ in this gospel were recognized by its author as being not remembered words of Jesus of Nazareth at all, but words of the Spirit—that is, they embody truths disclosed within the experience of the new community where the living Christ is known."³

I am inclined to think that this concern with the living Spirit in the community provides us with a better clue to the character of the evangelist than any external evidence we may muster. When, for example, Jesus says to Thomas, "Have you believed because you have seen me? Blessed are those who have not seen yet believe" (20:29), the evangelist is giving expression to what he himself has experienced: his belief is superior for the very reason that it is not based on historical data in terms of his having been an eyewitness to the events, but on grounds much like the blind man gave expression to: *he opened my eyes!* John is to be reckoned among those

who are blessed because they have not seen Jesus after the flesh, but inwardly.

It is from this vantage-point that he writes his Gospel. I would go so far as to suggest that this viewpoint so controls his method of writing that it all but cancels out historical details. If we consider the Gospel incidents one by one we discover that they are all geared to one purpose: to reveal the glory of Jesus, the Son of God. It is doubtful that unadorned historical incidents of Jesus' career could have led to the fulfilment of his purpose. They might have told of the compassion of Jesus, for example, but this element would have been of no help, for no compassion appears in the Fourth Gospel. The story of the healing of the blind man is as close an approximation to compassion as we have in the Gospel. But it is an appearance, not a reality. Its inclusion in the Gospel may witness to the fact that the tradition contained stories of Jesus' compassion, but the Fourth Evangelist has eliminated that element from the story and substituted for it a testimony to Jesus as Light-Giver. If, in any of the stories which he uses, there are historical details they are quite incidental, and one might almost say accidental. His real concern is what he can do with the material in the expression of religious truth.

The method of substitution is of prime importance for an understanding of the author's real interest. There can be no doubt that Jesus' central concern was the Kingdom of God. This concept had for him a Jewish ethical-eschatological reference. But for the Fourth Evangelist eternal life takes the place of Kingdom of God. The central element in Jesus' teaching is transformed into something quite different; it is a quality of life, inner, experiential, with the ethical element lacking. To be sure, the term "Kingdom of God" occurs twice (in the same context), but its usage is itself evidence of the casual manner in which the historical is viewed—it is something left over, vestigial, and, in the context of the Gospel, almost unreal.

A substitution of considerable interest and importance is that of a true "realized eschatology" ("the hour is coming and now is") in place of the imminent, cataclysmic, eschatology of Jesus and the earlier period. That the writer was acquainted with the futuristic eschatology of the church is indicated by phrases like, "the hour is coming," and "on the Last Day." But they are there only as a signature of the old viewpoint which now must give place to the new. And the new viewpoint is experiential—eternal life—dependent on Christ's indwelling presence.

II. *Vestiges of the historical.* In approaching this aspect of the problem a word of warning is in order. One must guard against the tendency to regard as historical those items which differ from difficult or untenable Synoptic tradition. This has been done, for example, with the item of the date of Jesus' death. At that point, the Synoptic position is difficult on historical grounds and the Johannine dating more reasonable. But this does not in itself guarantee that the date given by John is more historically accurate. It may be that neither the Synoptics nor John provides us with the desired information. The symbolism of the Passover Lamb may be sufficient to account for the Johannine dating. It is to be noted that the evangelist does not hesitate to place the time of the cleansing of the temple early in the ministry of Jesus. Why should he hesitate to make other adjustments?

Similarly, one needs to be on guard against finding non-Synoptic sources in John simply because in that Gospel we find pericopes which are similar to the Synoptics in some respects yet strikingly different in others. In this kind of writing great allowance must be made for the author's creative mind working on the material. If we take the Discourses as expressive of the author's mind, we may expect the same kind of creativity to be in operation in the Signs-section also. This is sufficient to account for the differences in John.

If a modicum of history is to be found in the Gospel it is due mainly to two factors:

(1) the generally known facts of Jesus' career; for example that he was a Galilean; that he was a teacher; that he performed mighty works; that he died by crucifixion; and (2) the perspective of the Jews who can see Jesus only as a man, i.e., their concern is purely practical and historical, they see "after the flesh." These two elements are mixed, for the information generally known in the community about Jesus as a person provides the content of the Jewish contribution. Nevertheless, this element in the Gospel is important. It provides a clue to the author's way of dealing with history.

We may assess the problem in this way. The Gospel is so constructed as to give expression to two levels of understanding about Jesus. On what we may call the higher level, Jesus, John the Baptist, the disciples (though not always), and sporadically other individuals (such as Caiaphas, who speaks *ex cathedra*) give expression to the Gospel's normative teaching about Jesus as the Son of God. But on the lower level, the Jews testify to the facts of history: they know Jesus as the son of Joseph; they know his brothers; they know that he comes from Galilee; they regard him as a Sabbath-breaker; his claim to divine Sonship is regarded as presumption and blasphemy. They view him from a human point of view, and in this sense they provide historical information. They do this for they belong to this world, just as Jesus and the disciples speak otherwise for they are not of this world. Historical judgments regarding Jesus are unenlightened judgments; they are the judgments which are natural to the world of the flesh. On that level they may be true enough, but they are untrue in relation to the higher order which Jesus embodies.

Let us take the problem of Jesus' origin as an example. The Jews affirm that Jesus' home was Galilee. As an historical statement it is true enough, but for the evangelist it is untrue, for it identifies Jesus with this world. He asserts, instead, that Jesus has come from God, and that his home is heaven.

This affirmation of the evangelist, "I have come down from heaven," and that of the Jews, "He comes from Galilee," illustrate the two levels in terms of which the Gospel is structured. The Jews always operate in terms of history, the evangelist always in terms of theological meaning.

Let us take the most obvious historical item, the crucifixion, as an example. The historian would say that Jesus was put to death by the Romans on grounds of treason. In the light of our knowledge regarding the problem, i.e., what we may learn from a critical study of the Synoptics in the light of Jewish and Roman legal procedures, we are led to make this kind of decision. But such an "historical" statement would be foreign to the thought of the evangelist. For him, the enemies of the Light are the Jews; consequently it is they who put Jesus to death; and, even so, they are instruments of the divine purpose. Crucifixion itself, historically conceived as an instrument of Roman justice, is transformed into a device whereby the Son of Man is lifted up, i.e., exalted and glorified. That which was in history turns out to be above history, and something entirely different from what the historian conceives it to be.

We may perhaps say, with regard to history, that the evangelist's interest was in the total *event* rather than in the *events*. It was important to him that the incarnation had occurred in history. But for him to embark on a quest for the historical Jesus would be to make the same mistake attributed to the Jews of his Gospel—to place emphasis on the externals of the event. Historical concern must yield to religious discernment. This principle is so central in the Gospel itself that, on its own grounds, we are led away from the historical problem to the theological one of revelation.

These observations have an important bearing on the evangelist's use of historical and traditional data. Some of these may be reviewed as follows:

1. The Gospel as a whole represents a gi-

gantic thrust of the thought of the developing church back into the career of Jesus. Antagonism toward the Jews as represented, for example, by chapter eight, the coming of the Greeks, symbolizing the Gentile mission, the definition of worship as spiritual, requiring no need of temples, whether Jerusalem or Gerizim, etc., imply developments well known to the historian of the early period of Christian history.

2. In his use of sources, the evangelist feels free to adapt them to his purpose. Thus he may place the cleansing of the temple at the beginning of the ministry and relate it to the resurrection in such a manner that it becomes a sign of Jesus' Messianic authority; he draws elements from different parts of Luke and from Mark, and combines them so as to construct a new story, the Raising of Lazarus, to illustrate his thought about Jesus as Life-Giver.

3. His basic dualism of flesh and spirit enables him to use symbols which may be related to both levels, and so become a pedagogical device. The Jews belong to the world of flesh, Jesus to the world of spirit. Symbols are projected which the Jews construe in the only terms of which they are capable—in terms of the lower world. These are then "corrected" by Jesus in terms of the world of the Spirit.

4. John's most impressive literary device, the sign, is best understood against this background. The sign is an act of extraordinary, and usually miraculous, character, intended to suggest the spiritual qualities of the performer. It takes place on the historical level and is capable of being construed in purely materialistic terms. The relationship between the sign and the thing signified is not always obvious, being dependent on the religious meaning which custom has vested in certain key symbols (e.g., wine, bread, sight, life), and on the development of thought in dialogue based on the act, or on both in combination.

The sign, as John conceives it, represents a third stage of development through which

the miracle stories passed. Certain of the Synoptic stories of this sort were motivated by the compassion of Jesus for unfortunate people. In these stories, faith is the prerequisite of healing. On this level we are probably close to the historical situation; that is, we may suppose that Jesus of Nazareth was the kind of person to be motivated by compassion. This is the first stage in the development of this type of traditional material.

A second stage of development is also present in the Synoptics. At this point the miracles become evidential; they demonstrate the power of the performer.

The Fourth Gospel has moved beyond both stages, though possibly an element of the evidential remains. But in John, neither the quality of compassion nor evidence of power is important; the miracle becomes the vehicle by which Jesus as the revealer of God is disclosed—it reveals his glory. And the dominant characteristic of this glory is not power, but life. In the last analysis the signs are all concerned with Jesus as Life-Giver. To possess eternal life is salvation. The signs represent attempts of the Johannine Jesus to disclose this divine quality to the world.

5. The symbolic interest of the evangelist extends to his selection of individuals; they are not historical personages, but symbolic types. Nathanael is the type of the true Israelite "in whom there is no deceit"; the woman at the well in Samaria is a type of the Samaritan nation; the beloved disciple is a type of the true disciple; the Greeks symbolize the non-Jewish world; Mary of Bethany symbolizes the devout believer; Thomas symbolizes the believer whose stress is on external evidence as to Jesus' divine nature. Individuals introduced in no sense emerge as strong, independent characters, but as devices to facilitate the well-defined teachings which the book presents.

These examples are perhaps sufficient to illustrate the evangelist's method of dealing with historical and traditional elements. Any given item is not important in itself as historical information, but only as it reveals

the divine Son. C. H. Dodd thinks that John believes that what he records actually happened. But this can be too readily assumed. He would, to be sure, insist that the incarnation had occurred. But the incarnation is viewed, not in terms of a description of a series of historical events, but in terms of his own religious experience, and that was not dependent on a knowledge of historical details.

A distinction must therefore be made between the truth which the evangelist wishes to express and the literary vehicle used to express it. The truth of the idea expressed is independent of the historical accuracy of the incident used to set it forth.

By way of summary, we may say that the Fourth Evangelist shows evidence of no concern with historical problems; he is a mystic who ponders upon the tradition only in an effort to express the meaning of Jesus. That meaning he has found in his own experience. His understanding of the gospel is expressed in terms of that experience; he moves out from there. About the only history to be found in the book is expressed by the Jews. History moves on the level of the material and this he repudiates. The Fourth Gospel is through and through a spiritual Gospel and to gain its message it must be read in that light. In short, this essay suggests that the method which mixes history and interpretation be abandoned, and that the Gospel be approached with an attitude which is as daring and imaginative as that of the evangelist himself. The unconscious coercion of orthodox views may have prevented us from entering fully into the meaning of the Fourth Gospel's religious message.

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The Contribution of Psychology to the Teacher of Religion

PAUL E. JOHNSON*

I. *Psychology and Religion*

IT would be less than honest to assume that all is lovely between psychology and religion. The teacher of religion may feel uneasy toward the psychologist; and the psychologist has his doubts about the teacher of religion. We have ambivalent feelings toward each other, wondering whether to perceive the other as friend or foe. There is more in this than the age-old warfare between science and religion, where a truce was reached by drawing a boundary line and each agreeing to respect the domain of the other. Religion and psychology both claim as their rightful domain the inner life; they each contend for the soul of man.

As teachers we compete for the time and attention of students in their academic procession from classroom to classroom. The popular appeal of psychology is indicated by large enrollments and the eager interest by which students pursue this study. Psychology books are more often stolen from library shelves, and students want to carry their psychology with them into every situation of life. Instead of coming to the Bible or theology for the answers they seek, many students are turning to psychology for the meaning of life.

We might be ready to admit that psychology would be a useful ally of theology

if it would only take the role of a servant. But psychology is obviously unwilling to be the suffering servant of theology. For as they perceive their vocation, psychologists are also truth-seekers. They do not agree that psychology is just a "tool subject" to serve as a handy gadget for other mechanics to pick up in their haste to "fix some nut" or turn a loose screw here or there. Psychology is no bag of tricks to detect a lie or expose the reluctant secret or manipulate people to go to your church and believe your propaganda. No reputable psychologist will have any use for the betrayal of his science to quackery, or permit his vocation to be so prostituted.

If there is to be any co-operation between psychologists and theologians it will have to be on the basis of mutual respect for each other as truth-seekers. The truth which the psychologist seeks is every whit as sacred as the truth of the theologian. The concept of a double truth divides the integrity and impugns the sincerity of the truth-seeker. For truth is one, though spoken in different languages and approached by various methods. To claim that one truth is more sacred than another is a false dichotomy revealing human pride striving for a favored position. No finite seeker can hope to grasp the whole truth; he will, therefore, be grateful for the searching labor of others.

If the teacher of religion needs psychology even as the psychologist needs religion, we begin by acknowledging our interdependence. This much insight and humility is required of us if we are to learn of each other and to collaborate in a community of scholars. Otherwise each works in his ivory tower or laboratory in haughty splendor and unapproachable isolation, implying that here alone

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is final authority, and denying the possibility of community. What we need is open communication proceeding from a desire to understand each other in one universe of discourse.

II. *The Student of Religion*

When teachers inquire of one another as to what they teach, the reply is usually in terms of a subject as chemistry, psychology, or religion. Each one is devoted to a field of investigation which he claims as his own and to which he gives himself with indefatigable energy. In the pressure of lectures to give, papers to read and grades to report, the margin of time for truth-seeking may be a vanishing variable. Professors at bay have been overheard to say in desperation that if it were not for the students we might be able to do our work.

What about the student? Does he count mainly as nuisance value, getting in the way of our truth-seeking? It is astonishing to see how our graduate schools neglect the ultimate consumer for whom the truth is intended. Graduate schools as distinct from professional schools and research institutes, are largely preparing college teachers. Yet in these teaching subjects the assumption prevails that all you need to know is the subject to be taught. Every requirement for graduation with a Ph.D. degree is designed to master the subject matter with no attention to the intricate and subtle considerations of how to teach students. If the results are to be effective then truth-sharing is as urgent as truth-seeking.

This is where psychology brings a contribution. For psychology focuses attention upon the student and places him at the center of the educational target. One psychologist puts this boldly by recommending that the teacher devote half of his time to studying the student and the other half to studying his subject matter. To do this would be revolutionary for many teachers of religion, where the content to be given is so important there

is no time to consider how the student can digest and assimilate the doses of forced feeding. With no adequate measures to evaluate the results of the traditional lectures, readings and examinations which have clustered like barnacles upon the old hulk of learning, many teachers perpetuate the droning and drilling imposed upon them by their own teachers from generation to generation.

Psychology has been studying the problem of learning to discover how the student is able to learn. No teacher is prepared to teach until he becomes an ardent student of the learning process. He will then go deeper than a course in educational methods and procedures to get his subject "across." He will find that motivation is essential to learning, and this he will explore. As he seeks to understand each student as a unique person he will consider the emotional responses, the goal tensions, the dynamic needs, the reactions to authority figures, the rationalizations, anxieties and defensive operations that complicate his learning. It is not enough to be a skillful teacher in the eye-catching, ear-filling sense of showmanship. The teacher must go beyond external appeals to an inner appreciation of what life means to the student if learning is to be effective. He will take the approach of empathy to sense how the student feels, and then from this internal point of view adapt his teaching to the motivating paths through which the student can find personalized meaning in the study of religion.

What does religion mean to him in this year and day of his life situation? Is his religion a childish dependence upon a parental authority who will protect him from danger, answer his needs before he asks, and save him from the doubts and uncertainties, the trials and responsibilities of maturity? Or does he attack the religion of his fathers in the hot passion of adolescent revolt, striking out against the authorities that have held him in servile subjection, for now the great cause is freedom to think and decide for himself at whatever cost. To understand a person we

need to know where he engages life, what he struggles for as most significant to him, where he invests his emotional treasure and what he has at stake to win or lose. Otherwise how can the teacher meet him where he lives to invite his growing response.

There is no use in laying traps to cage the student for religion. The classroom may hold a captive audience, yet no external stimuli will keep him awake if the inward response is lacking. The student is the arbiter of his own destiny nowhere more than at the point of choice between learning and resistance.

The teacher must therefore be concerned to know what blocks learning for each individual student. It is this basic need for personal understanding that has brought the guidance movement to education. Psychological tests and personality inventories are now employed to secure a profile of each student, his aptitudes and deficits, his vocabulary and reading skills, his motivational and dispositional tendencies, and the constellation of his interests. Such confidential information is not to be used against him but for him and with him to provide resources for corrective steps and all-round growth.

This in turn gives a new dimension to educational discipline, which is changing the whole approach to the student who has learning difficulties and behavioral problems. Instead of cracking down on the failing student with humiliating penalties that brand him as a failure, we seek to understand what is troubling him. We take the time to listen to what is going on in his life; what he is up against; and what he is trying to do as he perceives himself. The teacher thus becomes a participant observer who searches with the student for the meaning of his life, and walks with him step by step along the road of personal growth. When road blocks cripple his freedom to grow, the teacher will help him to enter counseling and work it through with a competent therapist.

In this approach the teacher of religion becomes a counselor of youth more than a task-

master of academic disciplines. The subject-matter is not overlooked or minimized, but comes into new usefulness in promoting the total growth of persons. Discipline now becomes positive rather than negative, as the subject becomes a way of life, not merely a body of knowledge to memorize, but an experience of more than a knowing about religion. Idolatry of religion as a body of abstractions to which everyone bows the knee in deference is seen in larger perspective, and the subject matter is no longer worshipped for its own intrinsic sake. It has value instrumental to the worship of God and service of human kind, and the teacher who searches with the student for this meaning finds it more relevant and vital in the context of growing life.

III. *The Teaching of Religion*

If psychology helps the teacher to understand the student in his struggle to learn, it has already come into the teaching. For teaching is always a relationship of teacher and student engaged in some kind of communication. The logical method of teaching aims to arrange a series of abstractions in neat order and present them to the student as a sample of the teacher's thinking before class. The student will be grateful for this kindness and rely upon the teacher to do his thinking for him. He will then rest securely in the authority of the teacher and hope he will not be called upon to decide these matters for himself.

The psychological approach is person-centered more than subject-centered. The subject matter is not an end in itself but a means to the intrinsic value of the learning person, who is striving to grow through these educational resources. Instead of reporting the design of previous thinking, however logical it may be as a finished product, the teacher comes prepared to meet the student where he is, and engage together in the adventure of contemporary discovery in this living moment. In so doing the teacher exposes him-

self to the student not empty-handed but at the painful stage of incompleteness ready to enter with the student into the struggle to learn more than he already knows. The teacher is not so well defended by final conclusions; he suffers finite anxiety at the disorder and distress of being less than omniscient, but he is thereby able to undergo what the student suffers and bear with him the pangs of faltering creativity.

If this actually occurs in the teaching of religion, the results will differ notably from the logical method of viewing religion as a set of well-ordered abstractions, or the chronological method of reciting historical sequences according to the calendar. The subject will be the person who in this very hour wrestles with the meaning of religion. These persons will want to employ logical analysis of religious concepts to see if religion can mean as much to them as it has to others by this procedure. They will eagerly dig into the records of archaeology and bring together available evidences from every historical source to see what religion has meant to people of other times in their poignant sorrows and crucial struggles. They will seek to comprehend religion psychologically as an arduous human quest in which to participate. Such teaching can be a creative relationship of mutual learning where teacher and student search together for the meaning of the experiences they share.

Is there any other way to do justice to religion than to deal with it as a living experience? There may be other teaching subjects, such as mathematics, that can be studied properly as a series of abstractions. Universal principles are basic to the logical ordering of data and the exercise of a guiding perspective. It would appear that concepts in the field of religion may also be arranged in abstract logical order to examine the universal character of its varied manifestations. But my question is whether this is an adequate treatment of religion, which has always appeared in concrete situations of per-

sonalized experiences. Do we have the distinctive character and the moving quality of religion as a way of life apart from its psychological inwardness, its concrete existential rootedness in a living situation?

Whatever else it may be, religion is not adequately comprehended unless it is perceived through a psychological dimension. This is not to argue that psychology is the royal road to learning about religion, or that one discipline is to assert priority over other ways of knowing. The whole truth is always more than we perceive from any single approach, and what we discover of truth requires of us both humility and co-operation. As an academic exercise, psychology may be confined to the external and segmental aspects of behavior, thereby missing the essential inner meaning of personality as a whole experience. It makes as much difference how psychology is perceived as how religion is perceived and taught.

What we mean to say is that of all subjects, religion is distorted and impoverished when reduced to a set of abstract categories. For religion in its vital content and most significant activities is a wrestling with one's own destiny in the deepest personal sense. To reduce it to unconscious mechanisms or obsessional neuroses would be a distorted caricature of its true meaning to a mature religious person. It would be as misleading as to reduce religion to legalism and ritualism. Religion may look that way to an external observer who has never known the inner meaning of religious devotion in the exaltation of prayer and meditation, or found in religious perspectives the capacity to outgrow partial fixations.

Religious faith will have a doctrine but is always more than doctrinal; it will have a theory of man and God yet it is more than "clear ideas." If it is a living experience it will involve the whole man in all his relationships. This, as Amos Wilder shows (*New Testament Faith for Today*, p. 30), is the Biblical view of religion in contrast to

the Hellenic separation of soul from body. It was Israel that first advanced the idea of the person as a unitary life involving flesh as well as spirit with integral understanding that the total being includes his social interrelation. The New Testament carries forward this view of religion in which a person believes with his heart and is related to other persons as members of one organic body. "God deals with us as personal creatures . . . who through their embodied natures are in concrete relationships" (p. 33).

It is here that we find the focal contribution of psychology to the personalized teaching of religion. If we perceive religion as the serious and sustained effort of persons to wrestle with their destiny through all their relationships, this is what our teaching and learning will seek to become. The search for truth is not altogether a lonely vigil, for in his solitude man believes that he is confronting the living God. And in his learning the person searches with other persons to explore these discoveries together.

A metapsychology is needed to meet religion on its own ground lest what is most distinctive be lost in the shuffle. Psychology of religion is not to reduce religious experience to abstract mechanisms of a science of mind, but rather to follow psychological clues to the meaning of life imaginatively, thus projecting them into the larger mysteries of religious awareness. This more subtle and intimate psychology approaches the value and meaning of religion introspectively and prospectively as Allport does in his *Becoming* (New Haven: Yale University Press, 1955).

Psychology can also illuminate the field of religion by following the course of becoming to its ultimate frontiers of growth. It can study man . . . as a self-assertive, self-critical, and self-improving individual whose passion for integrity and for meaningful relation to the whole of Being is his most distinctive capacity. By devoting itself to the entire course of becoming—leaving out no shred of evidence and no level of development—psychology can add progressively to man's self-knowledge. And as

man increases in self-knowledge he will be better able to bind himself wholesomely and wisely to the process of creation (p. 98).

IV. *The Teacher of Religion*

The teacher of religion might conceivably get along better without psychology. If we have not yet examined this hypothesis there is no reason to postpone it. For actually to incorporate psychological insight into our teaching does something to the teacher also. He begins by focusing his psychology upon the student and then upon the teaching process, but eventually the searchlight will turn upon himself. Having gone this far he cannot turn back or escape the light that exposes others; he will, if he is honest, expose himself in the same light.

It might be better not to ask such revealing questions; they will cause us no end of anxiety. For the more we know the more we have to worry about, and there will come longings for the former bliss of innocence, some nirvana to still our ceaseless striving to unconscious rest. Psychology may sharpen the focus of self-awareness to the point of knowing too much for our own peace of mind.

Psychology is not alone in waking the critical powers of the human mind. This in fact is precisely what successful education does, and if this be our condition it is the price we pay for succeeding in our vocation. After weighing the gains and losses, we are teachers because we prefer the active life of critical awareness and growing discernment.

But evidently knowledge is not enough whether religious or psychological. Psychology may contribute to mental health and religion to the wholeness we need, if we are able to believe and enter into the affirmations they point us toward. It is true that religion awakens guilt which may become intolerable unless a way of forgiveness is also provided through repentance and reconciliation. Does psychology have good news that may guide the teacher, beset by a host of anxieties, to-

ward mental health? "Mental health is the full and harmonious functioning of the whole personality." (Hadfield, *Psychology and Mental Health*, p. 12.)

The mental health of the teacher is crucial in guiding the growing student toward wholeness. For nothing is so contagious as emotions, and next to the parents stand the teachers as the most influential contributors to the health of future citizens. This, to be sure, makes teaching one of the most difficult and exacting of all vocations in modern society if that society is to be sound and sane. Do we know enough to teach is not the important question, for willingness to learn counts more in the long pull. Are we outgoing and affectionate is the most essential question if we are to create security, health and the capacity to grow in our students.

What is it more than knowledge that enables a person to fulfill his best potentialities

in healthy and creative wholeness? At this point psychology and religion meet in hearty agreement to speak in one voice. The one thing most needed and most creative for mental health is love. Each from the arduous labors and experience of countless trials has come to this one momentous conclusion, that first above all other considerations, we must learn to love each other. If the teacher is to love in healthy and creative ways, he will learn from both psychology and religion. Psychology undertakes to analyze the emotional needs of growing personality and to show the failure of destructive human relations. Religion comes to the heart of the human hunger for love and seeks the ultimate source of love by which to release in us the power to love more creatively.

The teacher of religion may thus become a creator of love in and among growing persons.

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The Academic Community Looks to the Department of Religion:

The Extracurricular Responsibilities of the Christian Professor of Religion

SEYMOUR A. SMITH*

WHENEVER I encounter a friend teaching religion in one of the colleges or universities around the country, I frequently suggest (in my most friendly and interested way!) "Tell me about some of the exciting things you are doing." Occasionally there is reference to an article written or a book under way or a new course introduced. But much more regularly the responses include mention of speeches given in a religious emphasis week somewhere, work on a faculty committee revising curriculum, current argument about chapel, an interesting discussion with a group of students at home the other night, and so on. These same friends in other thoughtful (although not necessarily more thoughtful) moments, with their professional hair down, complain with some bitterness of the harassed nature of the academic enterprise with its multitudinous demands upon one's time, scoff at the popular stereotype of the professor's quiet scholarly life, and with a sigh express a wish for a post where "I could really give my time to teaching and writing." (At times there is a wistful comment about seminary teaching—Oh, what fools these mortals be!)

This kind of ambivalent reaction suggests

something of the probable confusion existing in our midst which has given rise to the posing of this question for discussion. On the one hand there is an exhilaration and satisfaction which comes from many out-of-class activities and there is a conviction, not always clearly put, that many of these enterprises make a significant contribution to the lives of students and to the total work of the college or university. But on the other hand, there is a lurking suspicion (and often more than a suspicion) that to move out of the classroom and immediately related scholarly pursuits is to threaten the central task of the teacher and to run the risk of seriously diluting the educational enterprise with too much of one's time devoted to peripheral concerns. Wouldn't it be more fruitful in the long run for each man to stick to his own academic last, teaching his classes and pursuing his scholarly interests? And if other things must be done, get specialists to do them.

The conflict within ourselves as to our proper and most effective role is heightened by the pressure of what others expect us to be and to do. In some institutions there is a widely held assumption that the department of religion can and should take responsibility for everything on campus even remotely related to religion—from chapel and Christian Association and religious emphasis week to being the source to which the president can channel all interesting bits of religious information which clutter up his mail, and questionnaires which might clutter up his mind and regular office routine. The presence of a staff in religion provides in some but not

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all colleges a religious holiday for the president and all the rest of the staff who now have a convenient "expert" or "experts" to whom all religious questions can be referred. And they expect that this is our legitimate role.

The coming of chaplains to so many campuses further complicates the picture. The chaplain is one of the specialists referred to a moment ago who offers a new set of shoulders upon which to throw the community's religious mantle. Even for the professor of religion the chaplain provides a new route to escape from non-classroom responsibilities, if the professor is looking for such an escape. Yet the chaplain also presents a new twist to the problem of classroom versus non-classroom activity, for the question is now posed, should a chaplain who is ostensibly employed to give his major attention to non-classroom aspects of religion have any teaching responsibilities at all.

All of this is merely suggestive of a few of the facets of the problem with which most teachers of religion are familiar at first-hand. And the central question to which we must address ourselves is what do we do about these sometimes annoying, sometimes exciting demands or opportunities (depending upon your bias) which are before us.

There would be two very neat, easy and brief ways of disposing of the problem—each of which I am inclined to assume would be regarded as inadequate answers by most present professors of religion. On the one hand, it could be argued that the extra-classroom activities of the college are of little or no account and could be dispensed with without serious loss to the basic goals for which the institution is striving. My own university came close to such a position within the last year in calling for de-emphasis of the extra-curricular. But when looked at carefully, even the traditionalists at Yale were not prepared to reject as of no value at all, all elements of campus life which are a part of the bright college years, develop marks of

the Yale man, and establish the old Blue ties! It was rather a plea that the extra-curricular tail not wag the academic dog. As we approach our question I presume this too would be our platform. We would all decry the excessive proliferation of activities pandering to every base as well as basic interest where "any two or three happen to gather together," and we would struggle against what are frequently almost insuperable pressures to make these the *raison d'être* of college. Yet we know now too much about the supplementary and at times essential values of the co-curricular to reject it out of hand, at least in those places where there is a decent balance and a legitimate focussing upon the central intellectual tasks.

On the other hand, we could settle the question by saying quite pragmatically that we will undertake as professors whatever the president or dean tells us to undertake. But this assumes a kind of omniscience and wisdom on the part of administrators which few of us would grant! And it further assumes a degree of acquiescence on the part of faculty which the facts of academic life do not warrant! To be told what we are to do is, I assume, not adequate grounds for resolving the problem within ourselves as responsible Christian educators, and we need to press further.

I do not see how we can provide an intelligent answer for the very practical decisions we must make day by day without looking at three more fundamental questions which will determine in large part our response. These questions are: (1) what is it we are engaged in doing? (2) what is the nature of the community in which we do this? (3) what is the nature of vocation in this setting?

What is it we are engaged in doing? The battle over the appropriate ends of education has raged long and I do not propose to end the debate now. But I hope there is some justification for saying that in the university we are a community of inquirers engaged in the

discovery and communication of truth. This is not, however, something done in the abstract. This is a process in which we engage in the search with *persons*. Marjorie Reeves, professor of history at Oxford, in one of her addresses to the Denison Quadrennial Conference on the Christian College defined education in just the simple words: "True education is nothing less than a meeting of persons."

The persons mutually affecting and being affected in this process are not entities which can be plucked apart into segments, each of which can be separately dealt with lo here and lo there. And this whole being, who is never less than this, is a person of no mean stature, for he is, at least for the Christian, a being created by God and commissioned to His high ends. The truth for which we seek and which we share is not a truth found alone in intellectual propositions, but in the living marrow of man. And for the Christian, truth ultimately is Person. If education is engaging with persons in the search for and communication of truth, it can be concerned with nothing less than whole persons and truth in all its dimensions.

What is the nature of the community in which we are thus engaged with other persons? It is committed, above all, to the things of the mind. It is an intellectual community. Its distinctive role in the economy of society is, as Sir Walter Moberly puts it, "to be the university; that is, to be a place where the criticism and evaluation of ideas is continually being carried forward, where nonsense can be exposed for what it is and where the intellectual virtues rooted in sincerity of mind are being fostered and transmitted. The university will betray the Community, as well as lose its own soul, if it allows itself to be so anxious and troubled about many things as to miss the one thing most needful."

But the university is a community in a broader sense also. It is a *human* community into which the mature and the less mature for varying degrees of time thrust them-

selves. While they come, faculty and (hopefully) students alike, because of the attractiveness of, or their allegiance to, the intellectual enterprise, they do not shed other human concerns upon crossing the street from home and home community to the new life on the tree-shaded campus. Like any other human group thrust together for whatever reason, it is natural and legitimate that there should be communal expression of human desires and need to play, work, communicate, worship, make friends, and establish the means for ordered community life. As in any community the form in which these human concerns find expression vary greatly depending upon the complexity and commitment of the institution. In the Christian College this larger community will find its motivation in and be informed by fundamental Christian convictions as it attempts to be a Christian community. In other institutions the community will be expressive of the diversity which exists within its midst—in religious as well as other dimensions. But regardless of the form, this community is a reality, and unless this too is taken with seriousness, the university blinds itself to its nature, betrays its participants, and even threatens the effectiveness of the intellectual enterprise itself. For the student (as well as the teacher) lives and learns, affects and is affected by, grows and fails to grow in both these communities. And in the ideal interrelationship there is a mutual informing and supplementing of each community by the other, enhancing the value of the total enterprise for its participants.

I have been proceeding as though there were two disparate, unrelated communities. This I have done only because our treating of the university too often gives attention only to the nature of the narrowly academic community and I have been eager to underscore another aspect of community. But it is in reality all of a piece and both aspects are to be absorbed into an adequately inclusive understanding of university community.

What is the vocation of the teacher—any

teacher—in this setting? I am prepared to argue that any one who comes into the college or university comes into an inclusive community which is more than classroom and books (his own and others) and as with members of other communities there is obligation for responsible sharing in the common life of that community as interests, ability, and time dictate—but in any event to *share* in the maintenance of the community, the orderly life of the community and the development of those enterprises in the community which contribute to the fulfillment of its members and to the general welfare.

Parenthetically I am quite prepared to acknowledge that such counsel may seem to fail to take account of certain realities in the university situation. Promotions do not normally come on the basis of the number of dances chaperoned or committee reports edited, and productive scholarship is still the common measure of a man's status on the academic ladder. I do not mean to take serious issue with this for there can be no compromising of scholarly demands nor substituting for rigorous intellectual endeavor. There can be only a broadening of perspective to recognize the legitimacy of other demands, a view which is receiving wider acceptance and for which we should press, I would argue, where it does not exist.

But beyond this common obligation shared with colleagues of every persuasion, additional demands are made upon the Christian as he seeks to interpret his vocation in terms of response to the insistent call of God. Again Marjorie Reeves puts it inclusively and simply in one of her Denison addresses: "Fundamentally this is the vocation of any Christian anywhere: to be a witness to God in Christ, reconciling the world to himself . . . to witness to the truth we know and to point to the source of all truth." There is no time here to spell out as she did so perceptively and sensitively how this applies to the whole range of college relationships as we struggle with growing truth. We must con-

tent ourselves to insist that the Christian (and I do not mean to exclude professors of religion) is called to witness in and out of the classroom wherever serious issues are joined and there is a meeting of persons at a fundamental level.

I hope this is saying something about our extracurricular responsibilities, for all of this does affect our every relation with students. But let us move in a bit more specifically. And let us begin with religion itself. What is the place in the university community of those manifestations of religion regularly found outside the classroom and what should we as professors of religion do about them?

We begin with what I presume is agreement that religion is more than a set of intellectual affirmations or propositions arrived at by historical study, theologizing, or engaging in Biblical criticism. It is in some sense a giving of one's whole self to God and it eventuates in worship and action and work and affects every moment of our being.

Second, we must assume that for the classroom certain things are appropriate and fitting and certain things are not. The guild of which we are a part insists, and I think rightly, that the classroom is the place where the intellectual enterprise comes into sharpest focus, where "thinking must be of the utmost strictness that the subject permits," where intellectual rigorousness and thoroughness are indispensable, where every problem or proposition must submit itself to the scrutiny of our sharpest critical faculties. Within this framework it is appropriate to carry on a *study* of religion in all its dimensions and to encourage a personal response (whether negative or positive) to the challenges of the historic faith. But the classroom is neither a church nor a boys' club, nor is it appropriate for the activities normally associated with them.

But, third, within the larger university community (the human community if you will) the outworkings of commitment (found in the classroom or in spite of the classroom)

have a not merely legitimate but a necessary place, whether the institution be Christian or otherwise.

And through worship and participation in the life of voluntary religious groups, students do learn and do grow in their understanding of, their allegiance to, and their practice of the faith, supplementing the understandings developed in the classroom. More than one youngster who would not be caught dead in a class in religion (or if there, might as well have been dead) has found a new awakening religiously in a dormitory bull session during religious emphasis week, or visiting in the home of one of his boys' club members, or engaging in a civil rights struggle.

In relation to these it follows that the Christian professor of religion will do several things, recognizing his own responsible involvement in the total community. Because persons grow as persons in these situations, he is concerned with their Christian growth. Because these are normal outworkings of concerned Christians, he wants to share with his fellow Christians, young and old alike. Because here the community affords another place in which witness to the good news is to be made, he must witness.

And how does he do this? First, he will join in *interpreting* the legitimate place of the non-classroom religious program in the life of the college or university. Where adequate expressions do not exist he will press toward their development. Where inappropriate interpretations of their role exist, he will seek to correct them.

Second, he will do whatever is within his power to see that the best possible leadership is provided to maintain at the highest level the whole range of non-classroom religious life. The best possible leadership is not being provided unless the mature as well as the less mature members of the community are participating. And this I hope does not need arguing.

But does this mean that the professor of

religion is to provide that leadership? This may follow, but it does not of *necessity* follow. As I see it, the obligation of the professor of religion is no greater and no less than that of any other concerned Christian member of the teaching faculty. His assignment to or acceptance of chapel or Christian association leadership should depend upon an appraisal of his competence for such leadership and the dispensability of his services at other points as compared to other available resources of the community. It could very well be that a professor of chemistry may be far more effective as chairman of the chapel committee than the professor of Old Testament, or that a professor of political science may be a better advisor of the Christian Association. Or it may be that the college can best preserve its resources by reaching out for a new specialist in the person of a chaplain selected because of his competence in these areas rather than other areas. This is increasingly being done. And I submit that for most small and medium-sized colleges this may be the best answer. I would say parenthetically, however, that I would hope in most instances the chaplain would not be completely divorced from teaching responsibilities, for in my judgment the advantages of a combination of responsibilities far outweigh the disadvantages. But whatever pattern evolves in a particular institution, the Christian professor of religion will be among those insisting upon high quality leadership. And if, when the weighing has been done, the mantle falls upon him, he will not shy from it, if he is thoroughly committed to responsible witnessing in the university community conceived in sufficiently inclusive terms.

But even if he does not assume primary leadership, the professor of religion shares with others in the obligation to participate responsibly in the religious life of the community—not because he is cajoled by the president, not to be “an example to the students,” not to help out a colleague—but because as a Christian in community with fel-

low Christians he can do no other. He gives of himself where he can (and no one can define for another where that line shall be) and shares as fully as possible in the life of corporate worship and action.

Relation to Social Action Groups

What has been said about one's relation to the religious life of the campus is applicable in large part to those activities which represent the social concern of the campus—the political unions, NAACP, civil liberties groups, and even the campus paper or the Young Republican Club (if you're young enough to be included and not an "egg-head" with other political allegiances!) These are again normal manifestations of the concerns of thinking people in community. Here too our younger friends are living, and in living learning much, and they deserve the strength of mature members of the community. Here too, if these groups truly represent real and lively interests of the campus and community at large, we have a stake in the issues and should be prepared to pull our weight. Here too there is unique need for Christian witness in seeking an understanding of God's judgment in the social setting.

In days such as these when many voluntary religious groups are too easily content with pious self-analysis, when a clergyman is threatened with being barred from speaking on religion communicated through the arts at a southern university because he has made a contribution to the NAACP, when every speaker must be cleared as "safe" by the president's office before being allowed on certain university campuses, it may well be that many professors of religion will rightly conclude that here above all other places is the point for responsible participation and compelling witness. Here there is opportunity to demonstrate the artificiality of the line too frequently drawn between the sacred and the secular—to make clear that the Christian has a real concern with the secular world, that the

Christian faith does have very clear social implications, that the Christian professor of religion is not content to make his witness alone in formal religious manifestations of worship and "religious" groups.

We have been speaking to two specific aspects of our extracurricular outreach. Now let us speak to two much broader and in a sense more fundamental extra-classroom concerns in which we must participate.

There is to begin with the necessity for protecting and maintaining the conditions essential for the functioning of the intellectual community. At a time when higher education was never more popular than now, it was never under more brutal pressure from within and without to become something other than a place for vigorous, untrammelled intellectual inquiry. The attempts to undermine freedom of inquiry, the Bill Buckleys of all stripes who press for various kinds of orthodoxies, the pressures to produce practical men, all threaten the very foundations upon which the intellectual community is built. Our concerned colleagues are right in expecting that we will move from behind the desk of our own classroom and join in the struggle for the preservation of these sub-structures without which there can be no intellectual community. We are as the folk song says "in the same boat, brother." We must join in the efforts to protect and extend the freedom which is indispensable to the rigorous search for and communication of truth. And we must be prepared to submit ourselves to that responsible discipline which comes in the *shared search* without which the radical freedom we demand is undeserved. We need to strike for that balance between unity and diversity without which the intellectual community becomes on the one hand completely atomized, incoherent and direction-less, and on the other hand becomes an instrument of propaganda, blinded to the annoying challenges and attractive options of other compelling views. In this struggle it is right that we join.

But the Christian professor (and especially the professor of religion with his probably broader range of understanding of the Christian tradition) has a special obligation to illuminate the struggle with a Christian understanding of the human situation. For the Christian framework does provide a way of reconciling the diverse demands, which seems to many of us more adequate than any other. As children of God we have the right to freedom and the obligation to discipline; we have commitment to a faith, yet an awareness of our own insufficient grasp of truth, a respect for other views and the corrective they may provide for our own insufficiency. This kind of insight the community needs and has a right to expect from us.

And this brings us to the second and last of the roles to which I would call attention: the function of the professor of religion as academic middleman—to facilitate the encounter of the Christian faith with the variety of disciplines in the university and with understanding the place of religion in all of education. This is an especially strategic task now when there is more of a disposition among academic people to engage in such encounter than ever before. This is, let us be reminded, not a one-way conversation nor the responsibility of the professor of religion alone. Yet all of us are aware of the vast gaps in religious knowledge and understanding of our colleagues in other disciplines (and *they* can point accusing fingers too). To the encounter which we can help to precipitate, we can bring a range of information in the religious field which few others will have.

Just how the encounter takes place is of secondary importance. Increasingly, formal and semi-formal groups of many kinds are appearing on college campuses and are proving extremely valuable. (For some detail on the variety, I refer you to a little booklet entitled *The Faculty Christian Fellowship*, prepared by my colleague, Professor Edward Dirks.) But other opportunities exist too, in informal evenings at home with colleagues, around the luncheon table, and on occasion even faculty meetings have been known to offer a setting for fundamental discussion. Such an encounter should be taking place in any academic community in which there is serious searching for truth, and the professor of religion will participate in or initiate such activity because he understands the demand for encounter in academic life and because in the midst of it he must witness to the truth as he knows it.

The foregoing provides background and a suggestive framework for determining how in other ways and in other areas we will engage with our students and colleagues in out-of-classroom activity—in personal counseling with human beings who are in need, in our interpersonal relations with the students in and out of classrooms, in the whole range of activity which marks our common life in the university community. We will give ourselves here as well as in our classrooms because we are concerned with the “meeting of persons,” because we must take a responsible part in the human community we have entered, because we find here a rounding out of our vocation as teachers.

The Kerygma and Christian Education

IRIS V. CULLY*

ONE particular piece of work done in Form Criticism has an immediate bearing on the work of religious education. This is the understanding of *Kerygma* and *Didache*. Hardly more than a beginning has been made in exploring the variety of types and forms which the teaching in the New Testament takes.

Moreover, all of this teaching arises from and is dependent upon an initial proclamation of the Gospel. A pioneer interpreter is the British scholar, C. H. Dodd, who in a small volume entitled *The Apostolic Preaching and Its Developments* sets forth the thesis that there is a central core common to all the preaching recorded in the New Testament. The outline, pasted to the back cover of newer editions of the book, gives parallel references from "The Acts of the Apostles" and several of the Epistles. It can be read in the account of Peter's preaching on the day of Pentecost (Acts 2:14-36). Although this "speech" in its present form has doubtless been put into the mouth of the apostles, the author considers it one of the earliest pieces of New Testament tradition, incorporated into the book when it was written. This *Kerygma*, i.e. the Proclamation, is the form in which the gospel (i.e. the *Euangelium*, the Good News) was preached. It is the word which changed the life of the earliest Chris-

tians, and the word which they spoke to others in defense of their faith or in order to win others to the faith. The message says: "The time of fulfilment promised by the Old Testament Scriptures, has arrived through the ministry, death and resurrection of Jesus who is descended from the house of David. He has been exalted by God as the promised Christ. He is the living Lord on whom is poured out God's Holy Spirit. He will come again." To those who receive the message and ask, "What shall we do?" the answer is given: "Repent, be baptized; receive God's forgiveness and the gift of the Holy Spirit."

The *Kerygma* announces Jesus who is, for the speaker, the living present Lord. The proclamation of the good news is made by one to whom this word has brought newness of life. He is a person called by God through Christ to live in a certain way. He finds his common interest to be with others likewise drawn into the fellowship of the Christian community, the church. The past is recalled and the future set forth in the light of what God is offering now, in the present moment, through Jesus, in answering the deepest needs of the hearers to be saved.

The Teaching as an Understanding of the Proclamation

Didache, the teaching, is derived from the proclamation. This comes chronologically second, for only after the good news has been proclaimed and response made, further understanding is needed. The teacher in the church today stands in direct descent from Peter preaching at Pentecost, Paul answering the questions of his converts, and James setting forth the Christian life in the form of a homily. The basic message is essentially simple. The teaching necessarily has many expressions. An examination of these forms

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can be helpful for a contemporary inquiry into the variety possible within Christian education.

There are several ways in which the proclamation of the good news has always been understood within the Christian community itself. The sacraments are such a re-presentation in action. Entrance into the church through baptism has been an action once-performed by which the believer, being covered by the water literally or symbolically went down into death with Christ and rose up into eternal life, indwelt by the Holy Spirit. His sins forgiven, he was given power to live a new kind of life. Paul writes, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:3,4).

The second such action is the Lord's Supper or the Communion. Through this oft-repeated act, those in the Christian community have remembered the historic circumstances of their Lord's passion, experienced his living presence and looked toward the consummation of his reign. The past fact, the present awareness and the future hope are all compounded into one dramatic action in which each individual participates as a part of a group to which he most intimately belongs. "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes," is Paul's comment (I Corinthians 11:26). The joyous quality of this moment is attested to in the term "eucharist" which means "thanksgiving."

Human beings find a need to express themselves through words as well as action and so even the earliest Christians gave verbal affirmation to their faith in their Lord. These New Testament confessions range from the simple statement "Jesus is Lord" (I Corinthians 12:3) to the hymn of praise in Philip-
pians 2:5-11. It has been a mistaken notion

of recent generations that a creed is primarily a propositional statement requiring intellectual consent as a prerequisite for being accepted into a group. The Christian church has not usually so construed the creeds. Faith is the response of a person to the living God who stands before him in the person of Jesus and calls him into a new relationship which begins with repentance and continues as eternal life by the Holy Spirit. Such a person, released from the old way of living into a new life gladly acknowledges Jesus as his Lord. This is not compulsion but privilege. Such confession might be made within the comparative security of Christian worship or in the hostile surroundings of a pagan court. The Christian freely accepted the responsibility in either situation. A living faith precedes the intellectual assent of willing belief. The convert did not confess the faith in order to become a Christian; he made his confession because he had already consented in his heart. The difference is noted by Cyril, bishop of Jerusalem, in his catechetical lectures delivered to the large number seeking baptism one year in the middle of the Fourth Century, at a time when the Christian faith was winning general favor. He was concerned lest people confess the creed in order to be Christian, rather than approaching their confession because they were committed in faith. This was noted later by Martin Luther in a writing on the Apostles Creed where he makes the distinction between a faith concerning God which is simply knowledge or information, and faith in God, "when I not only hold to be true what is said concerning God, but when I put my trust in him in such a way as to enter into personal relations with him, believing firmly that I shall find him to be and to do as I have been taught."¹

The creed, or confession of faith, is too simple a statement to comprise the entirety of the church's understanding of the *Kerygma*. Elaboration is required sooner or later. A confession may be interpreted in many ways. The development of doctrine

(*doctrina*, teaching) suggests the variety of interpretations. Theology is a deeper inquiry into teaching and has been well-called a science. For the word "science" refers to the orderly study of a subject according to the categories compatible with its nature and no field contains works more scientifically constructed than are the writings of Origen, Thomas Aquinas and John Calvin. This is a way by which the Christian community has explored the intellectual depths of the basic proclamation and searched, under the guidance of the Holy Spirit for a fuller understanding of God's self-revelation to his people.

The good news has found explanation within the Christian church through sacraments, confessions and doctrines. It has been made known to non-Christians through two other approaches. One of these represents the evangelistic task: preaching the Gospel so that all men may hear that God has an answer to their need. "Come unto me all ye that labor and are heavy laden and I will give you rest," was the invitation of Jesus. "I can do all things through Christ who strengthens me," was the affirmation of one who accepted the invitation. The apostles preached in synagogue and lecture hall, on street corners and before judges. The book of *Acts* ends with this comment concerning Paul, "And he lived there (in his own house at Rome) two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered" (*Acts* 28:30-31). All are familiar with the fact that this kind of preaching is done on the mission field today. At the same time, the proclamation is hardly made in the western world, either to the poor of the large cities, the indifferent in rural areas, or the sophisticated in artistic and intellectual circles,—all of whom are "lost" in one way or another. Only the members of smaller sects have seemed able to identify themselves with the dispossessed, able to share the good news which they had received into their own lives.

The gospel has also been presented to non-

believers in the form of explanations designed to win tolerance for Christians and a hearing for their message. This is the apologetic task. An attempt is made to present the faith "objectively," imagining the state of mind of a person hostile towards it. Such persons are to be found now, as in the First Century, among those who are devoted to other loyalties, those who feel superior and scorn it, or those who feel threatened and are angered by it. Justin Martyr was an early apologist, trying to explain that Christians were much like their fellow-citizen. A contemporary apologist is Paul L. Tillich, explaining the faith in existentialist terms.

The Teaching as Living

These are ways in which the basic message has been set forth both within and outside the Christian community. There are two strands in this message which can never be separated if the wholeness of the Christian faith is to be maintained. God, through his redemptive activity has done something for man, because of which man is enabled, by the Holy Spirit, to live a different kind of life. The good news is set forth not only in words but in lives. The words without deeds would be barren; the deeds without words would leave an unshared meaning. "The fruits of the Spirit are peace, joy, love." "Forgive one another as God for Christ's sake has forgiven you." "Love one another, for love is of God." One does not have to be a Christian in order to live a good life. The virtuous life was an ideal in Roman society as it is among high-minded people today. The difference lies in the motivation for the good life. The life of love which the Christian lives is a part of his fellowship with God. He does not live in a certain way in order that God might love him. He lives this way because God loves him. God's love is not earned but is freely given. This is grace.

The letters in the New Testament show these two facets of faith. *Romans* contains a classic interpretation of the *Kerygma*, salvation by faith, and closes with some very

definite words about how a Christian lives (chs. 12-16). The same pattern is found in I Peter, in I John and in other letters. The oldest written tradition of the Christian community was probably the passion story (which is *kerygma*) and it was followed shortly by the "Q" document (which is *didache*).¹ If the words of the Sermon on the Mount seem like hard sayings or counsels of perfection, the answer is that they are meant for Christians only. No one assumed that these could be enacted into a law for everyone to follow. The Jews already had a Law which was difficult enough to live by. The sayings of Jesus indicate the way that a Christian would live in order to witness to his faith, and he could do so because the Holy Spirit guided and sustained him.

The ethical teaching of the New Testament is directed toward several circumstances in life. To begin with, there is the way of life with fellow-Christians. The epistles are concerned with this. So are passages in the Gospels such as the one about forgiving the brother seventy times seven, and the question as to who shall be first in the Kingdom. Then there are counsels about living in a non-Christian society,—being "in the world but not of it." The Christian had a vocation; he had been called out by God. His standards would necessarily be different from those of other people. Sayings about giving alms, praying in secret, and one's appearance when fasting pertain to this area. So does the rule sent out by the Jerusalem council forbidding the use of meat offered to idols. (Paul, however, took this advice out of its legalistic context by saying that while he did not think it wrong of itself, it could be wrong by causing a weaker brother to stumble.)

There was the further obligation to witness to one's faith within this society. To tell about the joy of the new life was not enough. The whole life proclaimed it. While the obligation to help members of one's own group was accepted in the Roman world, Christians were the first to extend their aid to those outside the group from sheer love

and to be concerned about people solely because of their need. The parable of the Good Samaritan is a classic example for this teaching. Even more stringent is the exhortation "Love your enemy; do good to those who persecute you; pray for those who despitefully use you."

Finally there was the description of how to be a Christian under persecution: how to confess the faith while on trial and how to die for Christ. The words from Mark 13:11 indicate this: "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit." It is thought that I Peter was written with particular concern for those in such a situation.³ "Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation." "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (I Peter 3:15).

Several elements stand out in the teaching about the Christian life. This teaching is addressed to Christians only—those who live under the Lordship of Jesus and who live by the guidance of the Holy Spirit. To urge such teaching upon self-centered people would have been as hopeless then as it would be today. The reason for the drastic character of these sayings is that they are meant more as admonitions to those who know the way, or descriptions of life under grace, than as a code of rules. "The letter killeth but the spirit giveth life" was also written for Christians. The freedom of the Christian life is stifled when it is confronted either by a propositional set of beliefs to be accepted or a specific list of rules to be obeyed. The Christian life is essentially an *imitatio Christi*. This does not mean that Christians have ever thought themselves to have the unique calling of their Lord, the Redeemer, but they know that he set them an example of how to live

and how to proclaim the good news in a society which half hoped for and half resented the intrusion. "This is my commandment that you love one another as I have loved you" (John 15:12). "Rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed" (I Peter 4:13).

*The Teaching as Communication
Within the Community*

The teaching is thus seen to be both an understanding of the basic message and a way of witnessing to the message in daily life. The teaching however is also an explanation of the message to one another by those who have received it into their lives, the members of the Christian community. One way of communication is through symbols. These were not meant originally as abstractions, but as word pictures which made Christian meanings concrete in a visual form. The fish was an early symbol, *Ichthus*, a confession of Christ the Savior. Hymns were another form of explanation. More of these rhythmical passages are now recognized within the New Testament text than had been earlier thought to exist. The first two chapters of Luke contain several, and there are quotations from others in the epistles. Rhythmical words are the oldest forms by which simple people have transmitted important records from generation to generation. That is why we find the oracles of the prophets and the sayings of Jesus in verse. Poetry plays an important part in the communication of the Christian tradition.

While the explanation of the *Kerygma* to one another in terms of symbol, hymn and poetry was a way by which Christians strengthened one another and encouraged each other in their common allegiance, there were other purposes. The teaching was also put in the form of explanation for new Christians and for the instruction of the young. The passion story and the sayings of Jesus which precede our present written documents

were read when the church was gathered together. The epistles are instructions. As more converts were made from the non-Jewish groups, there was added the need to become familiar with the Old Testament which formed the foundation for the New Covenant in Christ.

The teaching is also a channel for making the gospel relevant to the ever-changing situations in which Christians found themselves. One can hear the questions being asked as one reads the letters of Paul. They are in the homily of James. Here is a different kind of "preaching," more akin to what a modern generation is used to hearing. While the proclamation of God's love was made to non-believers, the explanation of the Christian's responsibility has been the burden of preaching within the church fellowship. When the ethical teaching is set in the framework of the gospel, known through symbol, hymn and sacrament, wholeness is given to the message. For the *Kerygma* and the *Didache* cannot be separated without loss to the fullness of the Christian witness. The good news of what God does for men because of his love for them comes first. The explanation in the various forms of teaching follows.

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² cf. Major, H. D. A., Manson, T. W. and Wright, C. J., *The Mission and Message of Jesus*. New York: E. P. Dutton and Co., 1938. Part 2, "The Teaching."

³ cf. Selwyn, E. G., *The First Epistle of St. Peter*, London: The Macmillan Co., 1944.

The Acting Editor is glad to announce the return of Professor Carl E. Purinton from his year of leave in the Near and the Far East. He will resume his editorial work July 1, 1956.

Research Abstracts

The New Testament (1954—1955)

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Abbreviations: BA, *The Biblical Archaeologist*; ET, *Expository Times*; Intr., *Interpretation*; JBL, *Journal of Biblical Literature and Exegesis*; TZ, *Theologische Zeitschrift*; ZNTW, *Zeitschrift für die Neutestamentliche Wissenschaft*; ZATW, *Zeitschrift für die Alttestamentliche Wissenschaft*.

I. Introduction

(1) Grammar and Lexicography

Barclay, William, *A New Testament Wordbook*. Chicago: S.C.M. Book Club. pp. 128, 1955. This is a study of 56 selected words from the Greek New Testament which appeared first as a series of articles in the *British Weekly*. It is intended for the minister, the student, and the "man in the street" who is unacquainted with Greek. It is an enlightened study made by a teacher of "pretheologs" for the Church of Scotland and might serve as the basis for a series of sermons or for the college classroom in which non-Greek-knowing students are to be found.

Emden, Cecil S., "St. Mark's Use of the Imperfect Tense" (ET, Feb., 1954), Vol. lxxv, No. 5, 146-9). An illuminating article mildly critical of both commentators and translators who have dealt with Mark's text. A good summary of Mark's use of the Imperfect (over 150 cases) is given under five heads. "The failure of translators to recognize St. Mark's discrimination in his use of the imperfect not only results in incorrectness, but also in a great loss of realism. . . ."

Friedrich, Gerhard, *Theologisches Wörterbuch zum Neuen Testament*, Band v, pp. 897-1032, and Band vi, Lieferungen 1-4, pp. 1-256. 1954-5. Stuttgart: W. Kohlhammer Verlag. Since the appearance of the last series of N.T. abstracts in this journal, Band V of this important work has been completed and a good start made on Band VI. These pages contain the words from *πάσχα* to *πλάσσω*, *πλάσμα* (in part). Band V contains the very extensive and important article on *πατήρ* and Band VI those on *πέτρος*, *ποτήριον*, and *πλῆσις*, *πιστεύω*, etc.

Morgenthaler, Robert, "Statische Beobachtungen am Wortschatz des Neuen Testaments" (TZ, Mar./Apr., 1955, Vol. 11, No. 2, 97-114). An instructive article on the number of times the words making up the vocabulary of the N.T. writers are employed by each. The need of an "umfassendes statistisches Wörterbuch zum Neuen Testament" is illustrated from a study of the vocabulary of Mark 16:9-20 and from 40 words selected from the Gospel of Luke.

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(2) The Text and Versions

Aland, Kurt, "Zur Liste der Neutestamentlichen Handschriften, V." (ZNTW, Nos. 34. 1954, 179-217). This is the latest supplement to date of the various sorts of Greek Mss. materials for the N.T. text. It brings the papyri up to 64 in number, the Majuscles to 0239, the Minuscles to 2491, and the Lectionaries to 1748. Some corrections of previous numbers are also given.

Bonfante, Giuliano and Metzger, Bruce M., "The Old Slavic Version of the Gospel According to Luke" (JBL, Dec., 1954, Vol. lxxiii, No. 4, 217-236). In this article the eighth chapter of Luke is studied and the conclusion reached that "it appears that the Old Slavic version of Luke has a quite mixed textual complexion . . . Constantinopolitan . . . 'Western' and Alexandrian," though of course basically the first of these families is most strongly represented.

Grant, Fred. C., "The New American Revision of the Bible" (ZNTW, Nos. 3/4, 1954, 217-229). A critique of the R.S.V. by one of its translators.

Glaue, Paul, "Der älteste Text der geschichtlichen Bücher des NTs" (ZNTW, Nos. 1/2, 1954, 90-108). The tenor of this article appears from the following quotations—"Diese Urgestalt des NTlichen Textes ist durch die Jahrhunderte hindurch—D ist um 500 geschrieben—für die geschichtlichen Bücher des NT uns in DG erhalten geblieben . . ." and "Das sich-Verlassen auf die Infallibilität des einen oder anderen griechischen Textes wie B, S, A u.a. oder des Luthertextes ist unwissenschaftlich gegenüber dem Bemühen, durch 'Konjekturen' in D, durch Reinigung des D-Textes von Harmonisierungen, Konformationen usw. den ältesten Text des NT, den besten Text zu beschaffen."

New World Translation of the Christian Greek Scriptures. Brooklyn: Watchtower Bible and Tract Society, Inc. pp. 792. 1950. This translation of the New Testament by a committee appointed by the group known as "Jehovah's Witnesses" is reported thus late in this series of abstracts because it was previously overlooked and is of great importance as a witness to their beliefs. As appears in the "Foreword" this committee was acquainted with the latest textual studies relative to the New Testament.

(3) Literary and Historical Criticism

Baumgarten, Joseph and Mansoor, Menahem, "Studies in the New *Hodayot* (Thanksgiving Hymns)—I and II" (JBL, June, 1955, Vol. lxxiv, 115-124, Part 2, and Sept., 1955, Part 3, 188-195). Hebrew text with translation and notes on this important Ms. from the Wady Qumran.

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Cross, Frank M. Jr., "The Oldest Manuscripts from Qumran" (JBL, Sept., 1955, Vol. lxxiv, Part 3, 147-172). A study of the character and dat-

ing of the various scripts employed in the Qumran scrolls.

Bouquet, A. C., *Everyday Life in New Testament Times*. New York: Chas. Scribner's Sons, pp. xxix and 236. 1954. This beautifully printed volume is by a lecturer at Cambridge University. The book is richly illustrated and contains authoritative information on a wide variety of themes. The life in Palestine—city and country alike—with its human interest is minutely treated and illustrated. The book abounds in such topics as—"Roads and Travel," "Books and Libraries," "Costumes," "Trade Guilds," and the like.

Brownlee, Wm. H., "The Servant of the Lord in the Qumran Scrolls" (Bulletin of the Amer. Sch. of Orient. Research, Dec., 1953, No. 132, 8-15). Defends the position taken by Dupont-Sommer that the Qumran scrolls contain the doctrine of a Suffering Messiah, though not in the passages "where Dupont-Sommer found it."

Bussby, Frederick, "Is Q an Aramaic Document?" (ET, June, 1954, Vol. lxxv, No. 9, 272-275). This author concludes that it is, or at any rate, that "a Semitic source for part of Q . . . is inescapable."

Cadbury, Henry J., *The Book of Acts in History*. New York: Harper and Bros., pp. 170. 1955. Since the publication of the *Beginnings of Christianity (The Acts of the Apostles)*—a work a considerable portion of whose fourth and fifth volumes were written by Professor Cadbury—in 1933, numerous problems have emerged which call for solution. It is to these that the author addresses himself. The book's five chapters deal with the background of the Book of the Acts in its Greek, Roman, Jewish, and Christian phases. A final chapter deals with the "subsequent history" of Acts.

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Cross, Frank M. Jr., "The Manuscripts of the Dead Sea Caves" (BA, Feb., 1954, Vol. xvii, No. 1, 2-21). A comprehensive statement regarding the finds to the date of publication.

Cullmann, Oscar, "The Significance of the Qumran Texts for Research into the Beginnings of Christianity" (JBL, Dec., 1955, Vol. lxxiv, Part 4, 213-226). Among other things, in this weighty article, Cullmann concludes—that the relationship between the Fourth Gospel, Hellenists, and Qumran sect lies principally in their mutual "opposition to *Temple Worship*"; that "the Person of the Teacher [of

Righteousness] did not possess the same significance which Jesus had in the early Church"; and that this significance (that namely of "the Suffering Servant, suffering vicariously for the sins of the world") "is to be traced to Jesus' own self-consciousness."

Dibelius, Martin, *Aufsätze zur Apostelgeschichte*. Göttingen: Vandenhoeck & Ruprecht, pp. 192. 1953. This brochure consists of some eleven essays, of which the first nine were published in various magazines or as chapters in one volume or another and the last two remained unpublished at the time of the author's death. The published articles and chapters date from 1923 to 1949. They include essays on the style and text of Acts, the conversion of Cornelius, Luke as the "first Christian historian," the speeches of Acts, and various phases of Paul's activity.

Engle, Fannie, and Blair, Gertrude, *The Jewish Festival Cookbook*. New York: David McKay Co., pp. vii and 216. 1954. A fascinating study of the practices of modern Judaism on the Sabbath, Holidays, and in relation to the family (kosher) kitchen by two well-known Home Economics experts. The book contains proper recipes for kosher food but much traditional folklore as well, and for this latter reason is of interest to the N.T. student.

Fritsch, Chas. T., "Herod the Great and the Qumran Community" (JBL, Sept., 1955, Vol. lxxiv, Part 3, 173-181). A very clear statement of the known facts relative to the history of this community and its occupying both the Wady Qumran site and that at Damascus. Fritsch holds that "the Damascus migration of the Sect . . . was due directly to Herod's disapproval of the Order and its teachings."

Farmer, Wm. R., "The Economic Basis of the Qumran Community" (TZ, July/Aug., 1955, Vol. 11, No. 4, 295-308). Farmer argues that the Dead Sea with its floating bitumen masses, the Ain Feshkha Oasis nearby, and the Qumran community itself with its scribal activity, its possible vineyard, palm trees, its vegetable and fruit gardens, would have furnished the members of this sect sufficient means of livelihood.

Gilg, Arnold, "Die Petrusfrage im Lichte der neuesten Forschung" (TZ, May/June, 1955, Vol. 11, No. 3, 185-206). A discussion of the recent work of Oscar Cullmann and those like Karl Heussi and Otto Karrer who have been stimulated by the former's writing on this subject.

Girard, Louis, *Le Cadre Chronologique du Ministère de Jésus*. Paris: J. Gabalda et Cie., pp. 94. 1953. This book by a French Roman Catholic scholar accepts the three-year ministry of our Lord as correct, dates his life as from 8 B.C. to A.D. 33, and on the whole exhibits an extensive knowledge of all the literature (Christian and otherwise) on the subject.

Goguel, Maurice, *The Birth of Christianity*. New York: The Macmillan Co. pp. xviii and 558. 1954. This volume represents a faithful and unabridged translation of Goguel's well-known work entitled *La Naissance du Christianisme* which first appeared in French in 1946. It is the second of a trilogy dealing with Christian Origins, of which the first has been translated under the title "The Life of Jesus" (1944). The third, as yet untranslated volume, is *L'Église primitive*. This second volume is in five parts dealing respectively with "The Creation of a New Object of Religious Devotion" (dealing largely with the resurrection of Jesus and its meaning for the Christian community), "The Failure of Christianity to Develop in the Framework of Judaism," "The Development of Christianity within the Framework of Hellenism," "The Stabilisation of Christianity and the Formation of its Doctrine," and "The Reactions Provoked by the Preaching of the Gospel" (these include both Jewish and Pagan reactions).

Goodspeed, Edgar J., "Some Greek Notes" (JBL, June, 1954, Vol. lxxiii, Part 2, 84-92). Interesting brief discussions relating to Luke's "Theophilus," Ostraca, Justification, and Enoch in 1 Peter 3:19.

Goodwin, Charles, "How Did John Treat His Sources?" (JBL, as above, 61-75). This author concludes that "whatever materials he used, his own powerful mind has remoulded everything into a living whole which is all his [John's] own."

Griffiths, David R., "Deutero-Isaiah and the Fourth Gospel" (ET, Sept., 1954, Vol. lxxv, No. 12, 355-360). This author finds four major similarities between the two works discussed. Like Deutero-Isaiah he finds that John's chief stress is not on the sufferings of the Passion, but rather on the "glory" which follows (in John's case, of course, the glory is that of the Resurrection of our Lord).

Howard, W. F., *The Fourth Gospel in Recent Criticism and Interpretation*. 4th edit. revised. London: The Epworth Press, pp. xiv and 327. 1955. This is a revision of this important work made by C. K. Barrett. It is in essentials still the work of the late Dr. Howard. However, the reviser has added two chapters serving to indicate the course of criticism between the years 1931 and 1953. The Bibliography has also been brought up to date and an article by the former author on the relation between the Fourth Gospel and First John has also been added.

Kelso, James L., "The Archaeology of Qumran" (JBL, Sept., 1955, Vol. lxxiv, Part 3, 141-146). This is an incisive account of the archaeological aspect of this great discovery.

Johnston, George, "The Secrets of the Kingdom." Philadelphia: The Westminster Press, pp. 222. 1954. This is a fascinating account written for young

and old readers and in a popular vein, but by a competent scholar, of the expectation of the coming Messiah, his arrival on the scene of Judaism in the person of Jesus, the growth of the Christian Church, and the hope of Revelation.

Johnson, Sherman E., "The Dead Sea Manual of Discipline and the Jerusalem Church of Acts" (ZATW, Vol. 66, Nos. 1/2, 1954, 106-120). In this well-documented statement, the author concludes that "some of the parallels" in Acts "with the Manual of Discipline may be significant—particularly communal sharing, church discipline and biblical interpretation. Certain others may be shared by first century Judaism generally."

Johnson, Sherman E., "Paul and the Manual of Discipline" (Harvard Theo. Rev., July, 1955, Vol. lxviii, No. 3, 157-165). From this interesting study, Johnson concludes that Paul "is a child of Judaism. . . . How far he went beyond the type of thinking found in IQS is to be accounted for from his own personality and the impact of Jesus upon him."

Manson, Thos. W., "St. Paul in Greece: The Letters to the Thessalonians" (Bulletin of the John Rylands Library, Mar., 1953, Vol. 35, No. 2, 428-447). In general the view of Johannes Weiss that the two letters were written in reverse order from that in which they appear in the N.T. is adopted and a reconstruction of Paul's dealings with the Church at Thessalonica is presented.

Marcus, Ralph, "Pharisees, Essenes, and Gnostics" (JBL, Sept., 1954, Vol. lxxiii, Part 3, 157-161). An interesting interpretation of the parties within Judaism in our Lord's day in terms of modern-day American politics!

McNeile, A. H., "An Introduction to the Study of the New Testament." 2nd edit. revised by C. S. C. Williams. Oxford: at the Clarendon Press, pp. viii and 486. 1953. This useful work has been carefully and rather fully revised in its new form, particularly on certain debatable subjects such as Form Criticism, the early death of John, and the authorship of *Ephesians*.

Mowry, Lucetta, "The Dead Sea Scrolls and the Background for the Gospel of John." (BA, Dec., 1954), Vol. xvii, No. 4, 78-97. "It seems likely that John wrote under the impact of an ethical dualism found in the Essene documents, and that his system finds its appropriate place as we set his gospel beside them."

O'Callaghan, R. T., S.J., "Vatican Excavations and the Tomb of Peter" (BA, Dec., 1953, Vol. xvi, No. 4, 70-87). Contends that the place of "Peter's burial" has at last been found beneath the Vatican.

Rabinowitz, Isaac, "A Reconsideration of 'Damascus' and '390 years' in the 'Damascus' ('Zadokite') Fragments" (JBL, Mar., 1954, Vol. lxxiii,

Part 1, 11-35). From seven passages taken from the Zadokite Fragment, Professor Rabinowitz argues that "there never was a withdrawal to Damascus and a sojourn there by any of the Jews by and for whom" the Dead Sea Scrolls were written.

Taylor, Vincent, *The Life and Ministry of Jesus*. Nashville: Abingdon-Cokesbury Press, pp. 240. 1955. This volume is an expansion of the lengthy article written by the author on this subject for the *Interpreter's Bible*. Unlike Bultmann, Taylor does not believe that the prophecies of Jesus' sufferings and resurrection are *vaticinia ex eventu*. He also believes that Jesus conceived of himself as the Servant-Messiah.

II. Exegesis

Bammel, Ernest, "Herkunft und Funktion der Traditionselemente in 1 Kor. 15:1-11" (TZ, Nov./Dec., 1955, Vol. 11, No. 6, 401-419). The author studies the three formulas into which these verses divide in the light of the history of doctrine in the primitive community.

Barth, Markus, "Die Methode von Bultmanns 'Theologie des Neuen Testaments'" (TZ, Jan./Feb., 1955, Vol. 11, No. 1, 1-27). Believing as he does that "diese Theologie des Neuen Testaments ist das wichtigste Produkt neutestamentlicher theologischer Arbeit seit vielen Jahren," the younger Barth subjects it to a thoroughgoing critique, viewing it in the light both of the historic Christian tradition and of the best of contemporary scholarship.

Bowman, John Wick, *The Drama of the Book of Revelation*. Philadelphia: The Westminster Press. pp. 159. 1955. The author in this small volume for popular consumption presents the Apocalypse in the form of a drama in seven acts, each act having in turn seven scenes. There are also a prologue and epilogue in accord with contemporary Greco-Roman usage.

Bowman, John Wick, "The Revelation to John: Its Dramatic Structure and Message" (Intr., Oct., 1955, Vol. ix, No. 4, 436-453). An attempt to validate the form and thesis of the small popular work above mentioned in the eyes of a more scholarly group of readers.

Bultmann, R., "History and Eschatology in the New Testament" (*New Testament Studies*, Sept., 1954, Vol. i, No. 1, 5-16). Disagreeing with many who have written on the relation between history and eschatology in recent years, Bultmann holds that "the true solution of the problem lies in the thought of Paul and John, namely in the idea that Christ is the ever present or ever becoming present eschatological event."

Cullmann, Oscar, "Zur neuesten Diskussion über die *ἑξοφολαι* in Röm. 13:1" (TZ, Sept./Oct., 1954, Vol. 10, No. 5, 321-336). A stimulating discussion

in which Cullmann concludes that "die Doppelbeziehung der *ἐξουσίαι* von Röm. 13:1ff, auf den Staat und die dahinter stehenden Mächte ist vom Standpunkt der Philologie, der Zeitgeschichte und der urchristlichen und der paulinischen Theologie als Hypothese durchaus gerechtfertigt."

Dupont, Dom Jaques, *Les Béatitudes*. Louvain: E. Nauwelaerts, pp. 327. 1954. This is an extensive treatment of the Beatitudes on the part of a well-known Roman Catholic scholar. The volume is divided into two parts dealing respectively with the form (*Le Problème Littéraire*) and content (*Le Message Doctrinal*) of the Beatitudes. This author concludes from a thoroughgoing study of the literary phenomena that both Matt. and Lk. have behind them "un document primitif" and that the former "reproduit plus fidèlement le texte de la source, mais il en explicite et en élargit le sens par plusieurs additions," while "Luc se montre beaucoup plus libre à l'égard des termes de l'original et n'hésite pas à récrire à nouveau les béatitudes. . . ." Regarding the teaching relative to our Lord's Person to be found in the Beatitudes, Dupont holds that he is shown to be both "*le Fils de l'homme*" and also "*le Messie annoncé par Isaïe*." (p. 177)

Farrer, Austin, *A Study in St. Mark*. pp. viii and 398. 1951.

Farrer, Austin, *St. Matthew and St. Mark*. pp. xiii and 236. 1954.

Farrer, Austin, (*A Rebirth of Images*. pp. 348. 1949), London: Dacre. The two new volumes—with which the older one is cited as it was not previously mentioned in this journal—follow in the Farrer tradition of attempting to recover a "typological" approach to the message of the N.T. This involves the thesis that the Gospel writers arranged their materials according to a preconceived number pattern, such as occurs also in Daniel and other Jewish writings. Thus, Mark has 13 healings and 13 called to discipleship, Matthew following him in this, whereas Luke tends to double Mark's pattern.

Glasson, T. Francis, *His Appearing and His Kingdom*. London: The Epworth Press, pp. xiv and 206. 1953. This book is a history of the various millenarian and adventist groups from N.T. times to the present. There are useful reviews of the views of Darby, Irving, British Israelitism, the Jehovah's Witnesses, and the like.

Knox, Ronald A., *A New Testament Commentary for English Readers, Vol. II*. London: Burns Oates and Washbourne. pp. ix and 322. 1954.

Knox, Ronald A., the same, Vol. I, 1953. The earlier volume mentioned here deals with the four Gospels. Knox believes that Matthew wrote first, then Mark, and that Luke had both of these in hand. He also accepts the apostolic origin of the Forth

Gospel. The second volume deals with Acts and the Pauline epistles through 2 Thess. Knox accepts the Pauline authorship of both Ephesians and 2 Thess. Paul believed in "a speedy Second Coming," but not in an "immediate" one.

The Interpreter's Bible, Vol. 11. Nashville: Abingdon-Cokesbury Press, pp. 763. 1955. This work is now too well known to require extensive coverage in these pages. This volume is merely given by way of illustration of the whole. It contains the exegesis and exposition of *Philippians* (E. F. Scott and R. R. Wicks), *Colossians* (F. W. Beare and G. P. Macleod), *1st and 2nd Thessalonians* (J. W. Bailey and J. W. Clarke), *1st and 2nd Timothy and Titus* (F. D. Gealy and M. P. Noyes), *Philemon* (John Knox and G. A. Buttrick), and *Hebrews* (A. C. Purdy and J. H. Cotton). There are also as usual comprehensive *Introductions* discussing the problems of authorship, date, readers and circumstance of writing.

MacGregor, G. H. C., "Principalities and Powers: the Cosmic Background of St. Paul's Thought" (*New Testament Studies*, Sept., 1954, Vol. 1, No. 1, 17-28). In this brief, but searching, study, Principal MacGregor affirms his belief that at this point "the most important stream in Paul's thought" was "the all-pervading influence in his environment of Gnostic astral religious beliefs." On the basis of 1 Cor. 8:4-6, he argues that "Clearly" Paul "admits their existence, but he denies their divinity."

Manson, Thos. W., "The Lord's Prayer" (Bulletin of the John Rylands Library, Sept., 1955, Vol. 38, No. 1, 99-113). A study in which the endeavor is made to reconstruct as far as may be done the original substance and form of this prayer. Manson discusses the "liturgical changes," variants "connected with instruction and doctrine," differences between the versions of Matt. and Lk., and the meaning of "daily bread."

Owen, H. P., "Resurrection and Apostolate in St. Paul" (ET, Aug., 1954, Vol. lxx, No. 11, 324-328). Concludes that "the essentially apostolic call to be 'a witness to the resurrection,' was, within history, transferred to the whole Church . . . and that it is from the Church . . . that the apostolicity of the Church's orders are derived."

Vischer, W., "*Le Kérygma de L'Ancien Testament*" (*Études Théologiques et Religieuses*, Vol. 3, No. 2, 1955, 24-48). Vischer's thesis, which he demonstrates from a study of Deutero-Isaiah is expressed toward the end of his essay in such words as—"Voilà donc révélée la vérité du kérygma vétéro-testamentaire: *le Seigneur se fait serviteur*," and "*Jésus est la vivante vérité du kérygma vétérotestamentaire*."

Manson, Thos. W., "The Pericope de Adultera

(Joh. 7:53-8:11)," (ZNTW, Nos. 3/4, 1952/53, 255f). A fascinating note following up a suggestion of J. Jeremias, in which Manson concludes that like a Roman judge Jesus is led, first, to write down the sentence, and then, to read it—the sentence being "whoever among you is without sin, let him be the first to cast a stone at her!"

Wernecke, H. H., *The Book of Revelation Speaks to Us*. Philadelphia: The Westminster Press, pp. 176. 1954. The author divides Revelation into the three major sections—"Christ Exalted" (1:9-5:14), "Christ in the Conflict" (6:1-11:19), and "Christ Triumphant" (12:1-22:5). The conclusions drawn are mostly in accord with conservative scholarship. Wernecke calls attention to the fact that the seer quotes largely from the O.T. prophets rather than from the apocalyptic literature.

III. Biblical Theology

Argyle, A. W., "The Logos of Philo: Personal or Impersonal?" (ET, Oct., 1954, Vol. lxvi, No. 1, 13-14). Concludes that "the Logos of Philo is, like God, supra-personal."

Bentzen, Aage, *King and Messiah*. London: Lutterworth Press, pp. 118. 1955. The author studies the divine-human Messiah of the Psalms, the eschatologized Messiah of Isaiah and Micah, the prophet-Messiah-Suffering Servant-Moses *redivivus* of Deutero-Isaiah and the synthesis (as well as the transcending) of all of these in the historical figure of Jesus in the Gospels. He believes that Jesus "must have considered Isaiah 53 the programme of His life and that He found God's plan covering Himself in these Old Testament words" (p. 48).

Bowman, John Wick, "From Schweitzer to Bultmann." (*Theology Today*, Oct., 1954, Vol. xi, No. 4, 160-178). A discussion by the present writer of the progress in N.T. theological thought during the first fifty years of the present century.

Bowman, John Wick, *Prophetic Realism and the Gospel*. Philadelphia: The Westminster Press, pp. 288. 1955. This volume represents an endeavor on the part of the author, through the medium of "A Preface to Biblical Theology," to "recover a point of view"—that of *Heilsgeschichte*—in the realm of Biblical studies.

Bultmann, Rudolf, *Theology of the New Testament*, Vol. ii. New York: Chas. Scribner's Sons, pp. 278. 1955. The second volume of Kendrick Grobel's well-known translation of this important work. The volume contains Parts III and IV of the work, that is to say, Bultmann's mature thought regarding the Johannine theology and "The Development Toward the Ancient Church." Good indices to both volumes are to be found in this one.

Bultmann, Rudolf, "Zur Frage der Entmytho-

logisierung. Antwort an Karl Jaspers." (TZ, Mar./Apr., 1954, Vol. 10, No. 2, 81-95). In his usual vein Bultmann argues—"Der Absolutheits-Anspruch des christlichen Glaubens ist für Jaspers der Anstoss . . . Aber selbst wenn man bei solchem Versuch der Ordnung der christlichen Religion den höchsten Rang zusprechen wollte, wenn man etwa ihren unersetzlichen Wert für die menschliche Kultur behaupten wollte, so wäre damit etwas grundsätzlich anderes gemeint als der Absolutheits-Anspruch des christlichen Glaubens. Dieser Anspruch kann nur . . . vom Glaubenden jeweils erhoben werden . . ."

Burrows, Millar, "Thy Kingdom Come" (JBL, Mar., 1955, Vol. lxxiv, Part i, 1-8). A plea for an "objective exegesis" to precede every form of theological expression of the message of the N.T.

Cullmann, Oscar, *La Tradition*. Paris: Delachaux & Niestlé, S.A., pp. 54. 1953. Cullmann's work has been noted by Roman Catholics on the Continent with great interest and he, like Barth, has carried on to an extent a discussion with them on a high level of mutual respect and understanding. This small volume continues that discussion and relates generally to the relation between Scripture and Tradition. Cullmann takes the Protestant position throughout as expressed in the two sentences—"La Parole divine et les sacrements: des deux grands miracles présents parmi nous, aujourd'hui, dans l'Eglise du Christ!" and—"Présence du Kyrios dans l'Ecriture—présence du Saint-Esprit dans le lecteur qui croit."

Clavier, Henri, *Ἡ Συνέλευσις, Une Pierre de Touche de L'Hellenisme Paulinien*, Athens, pp. 22. 1953. The author distinguishes three sources of Hellenism in Paul—viz. that directly received in Tarsus in his younger days, that which came to him through the medium of Judaism, and that which came to him corrected by the Christian faith. "Le troisième absorbe et modifie totalement les deux autres."

Bartsch, H. W., *Kerygma and Myth, A Theological Debate*. London: S.P.C.K., pp. 228. 1953. The first volume of this debate, translated from the German by Reginald H. Fuller. This debate is now too well known to require elaboration here; this volume is merely given as an example of the extensive literature growing up on the subject.

Hunter, A. M., *Interpreting Paul's Gospel*. Philadelphia: The Westminster Press, pp. 144. 1954. This little book consists of two parts—Part I dealing with "The Gospel According to St. Paul," and Part II dealing with "The Gospel According to St. Paul for Today." The book covers much the same ground as the two books by Anderson Scott and C. H. Dodd on the like themes. The book serves as a useful summary of their theses.

Epstein, Isadore, *The Faith of Judaism*. London: Soncino Press, pp. xi & 418, 1954. A statement of "the doctrinal foundations of the Jewish religion" from the standpoint of modern Jewish Orthodoxy. The author takes his stand on the Bible, Talmud, and Midrash as "primary Jewish religious sources." He believes profoundly in the prophetic revelation and the Hebrew philosophy of history.

Gogarten, Friedrich, *Demythologizing and History*. New York: Charles Scribner's Sons, pp. 92. 1955. A defense of Bultmann's "existential interpretation" of the N.T. data, though not necessarily of his methodology and conclusions in detail.

Kümmel, W. G., *Verheissung und Erfüllung*. Zürich: Zwingli-Verlag, pp. 156. 1953. This is the second and completely revised edition of this work by the well-known N.T. scholar who has succeeded Bultmann at Marburg. The author reviews briefly the present three positions (as he sees them) relative to the problem of eschatology and then attacks the problem along exegetical lines on his own. His general position may be remarked in his observation that it is right to say that "Jesu Lehre ist prophetisch, eschatologisch, evangelisch, aber antiapokalyptisch, antipharisäisch, antisadduzäisch." Kümmel, however, is very original in the stating of his own position.

Johnson, Sherman E., "King Parables in the Synoptic Gospels" (JBL, Mar., 1955, Vol. lxxiv, Part i, 37-39). In these parables, "frequently, but not always, the king represents God or the Messiah . . . on the other hand, he may be replaced by the Son of Man."

Minear, Paul S., *Christian Hope and the Second Coming*. Philadelphia: The Westminster Press, pp. 220. 1954. This volume represents an endeavor to "clarify the issues rather than to solve" the problems relating to the consummation of the Christian view of the world and of history. The book is divided into two parts labelled respectively—"The Structure of Christian Hope" and "The Return of Christ." The argument is largely exegetical and the author deals comprehensively with the New Testament materials throughout its extent.

Preiss, Theo, *Life in Christ*. (Studies in Biblical Theology, No. 13). Chicago: Alec R. Allenson, Inc., pp. 104. 1954. The only unity discoverable in this series of essays is the author's interest in Christology. They range from a discussion of Justification in the theology of the Johannine Literature to a study of the Last Supper. Son of Man, the idea of History in the N.T., and the ethics of *Philemon* come into consideration.

Ross, J. M., "The Decline of the Devil" (ET, Nov., 1954, Vol. lxxvi, No. 2, 58-60). States the problem without endeavoring to solve it.

Sanders, Jim Alvin, "Suffering As Divine Discipline in the Old Testament and Post-Biblical Judaism" (Colgate Rochester Divinity School Bulletin, Nov., 1955, Vol. xxviii, Special issue). This is a comprehensive study from the standpoint of both vocabulary and exegesis of a subject of great significance for all Bible students.

Wright, G. Ernest, *The Biblical Doctrine of Man in Society* (Ecumenical Biblical Studies, No. 2). London: S.C.M. Press, Ltd., pp. 176. 1954. This book is the product of studies proceeding over several years at the request of the Study Department of the World Council of Churches. In general, those contributing to this work (written in part and edited as a whole by Professor Wright) were from the Chicago area. The work is a commendable one dealing comprehensively with the teaching of the Scriptures as a whole on the subject indicated.

ARCHEOLOGY (1954-1955)

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Abbreviations: AJA, *American Journal of Archaeology*; BA, *The Biblical Archaeologist*; BASOR, *Bulletin of the American Schools of Oriental Research*; IEJ, *Israel Exploration Journal*; JAOS, *Journal of the American Oriental Society*; JBL, *Journal of Biblical Literature*; JNES, *Journal of Near Eastern Studies*.

1. Archeology

Kathleen M. Kenyon, *Beginning in Archaeology*. Revised edition with sections on American Archaeology, by Saul S. Weinberg and Gladys D. Weinberg. London: Phoenix House Limited, 1953.

This small book discusses the nature and techniques of archeological work and deals with the question of "how to become an archaeologist." Valuable appendices list British and American universities where archeology may be studied, British and American schools and societies of archeology, and posts, scholarships, and fellowships in the field.

John Howland Rowe, "Archaeology as a Career," in *Archaeology* 7 (1954), pp. 229-236.

Valuable suggestions for the student who is thinking about archeology as a profession.

2. Dead Sea Scrolls

W. F. Albright, "New Light on Early Recensions of the Hebrew Bible," in BASOR 140, Dec. 1955, pp. 27-33.

While most of the Qumran texts are almost the same as the Massoretic, some have a text which is much closer to the LXX. The proto-Massoretic text may have been edited in Babylonia and brought back by the returning exiles in the sixth and fifth centuries. The Hebrew text back of the LXX may have been handed down for generations in Egypt, and the LXX translators seem to have followed it very carefully.

Raymond E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles," in *The Catholic Biblical Quarterly* 17 (1955), pp. 403-419.

Modified dualism finds good and evil principles opposing each other in the universe, but regards both as dependent on God. Such dualism pervades the Qumran scrolls, where it is probably derived from Zoroastrian influence. Similarly it is prominent in the Johannine writings, where light and truth struggle against darkness and perversion. Here however, the leader of light is the uncreated Word, and the light is already conquering the darkness.

Wm. H. Brownlee, "The Servant of the Lord in the Qumran Scrolls II," in *BASOR* 135, Oct. 1954, pp. 33-38.

Following comments in *BA* Sept. 1951, pp. 65f., and *BASOR* 132, Dec. 1953, Brownlee presents improved translations and additional notes for two Servant of the Lord passages in the Manual of Discipline.

John V. Chamberlain, "Another Qumran Thanksgiving Psalm," in *JNES* 14 (1955), pp. 32-41.

A Qumran Thanksgiving Psalm (1QH 6) predicts the bringing forth of the Messiah through the birth pains of persecuted Judaism.

Frank M. Cross, "The Scrolls from the Judean Wilderness," in *The Christian Century*, Aug. 3, 1955, pp. 889-891; "The Scrolls and the Old Testament," *ibid.*, Aug. 10, 1955, pp. 920-922; "The Essenes and Their Master," *ibid.*, Aug. 17, 1955, pp. 944-945; "The Scrolls and the New Testament," *ibid.*, Aug. 24, 1955, pp. 968-971.

The Isaiah scroll agrees with the Massoretic tradition, but the text in the historical books and the Pentateuch has many affinities with the LXX and often gives good independent readings. The Teacher of Righteousness was the leader of the sect in the first quarter of the first century B.C., but the views of Dupont-Sommer that he was regarded as a divine incarnation and after being martyred was expected to return as Messiah, do not hold up. The conceptual view of the manuscripts is that of the New Testament.

Frank M. Cross, Jr., "The Oldest Manuscripts from Qumran," in *JBL* 74 (1955), pp. 147-172.

The significance of the manuscripts for paleography and textual criticism. Three periods are recognizable in the writing, Archaic, c.200-150 B.C.; Hasmonean, c.150-30 B.C.; Herodian, c.30 B.C.-A.D. 70. The text of Samuel has many affinities with the *Vorlage* of the Old Greek, displays also a high proportion of original readings.

Frank M. Cross, Jr., "A Report on the Biblical Fragments of Cave Four in Wādī Qumrān," in *BASOR* 141, Feb. 1956, pp. 913.

Qumran Cave Four produced tens of thousands of fragments of scrolls. About 330 manuscripts have been identified, some 90 are biblical. Manuscripts of Joshua and Samuel are more like the Septuagint than the Massoretic text. "The LXX accurately reflects a Hebrew textual tradition at home in Egypt, and perhaps in Palestine, in the second century B.C."

A. Dupont-Sommer, *The Jewish Sect of Qumran and the Essenes, New Studies on the Dead Sea Scrolls*, tr. R. D. Barnett (London: Vallentine, Mitchell & Co., Ltd., 1954).

Khirbet Qumran was abandoned and the manuscripts hidden in the nearby caves at the time of the Jewish War, A.D. 66-70. The Manual of Discipline preserves the statutes of the Essene community at this place, the same as described by Philo and Josephus. The society is called the Covenant, they practice community of goods, and admit members only after two years in the novitiate. Daily baptisms and communal meals are the two main sacraments. The Essene Gnosis was syncretistic, and Pythagorean and Iranian elements were prominent. Christianity is not Essenism any more than Essenism is Christianity, but the Jewish substratum of Christian doctrines must now be sought not in Pharisaic and Talmudic quarters but in the direction of Essenism. "Everything in the Jewish New Covenant heralds and prepares the way for the Christian New Covenant."

Charles T. Fritsch, "Herod the Great and the Qumran Community," in *JBL* 74 (1955), pp. 173-181.

The abandonment of Khirbet Qumran during the reign of Herod the Great coincides with the migration of the sect to Damascus, as mentioned in the *Fragments of a Zadokite Work*. The reason was the disapproval of the sect by Herod the Great.

Sherman E. Johnson, "The Dead Sea Manual of Discipline and the Jerusalem Church of Acts," in *Zeitschrift für die alttestamentliche Wissenschaft* 66 (1954), pp. 106-120.

Points of comparison between the Qumran sect and the Jerusalem church include: for both baptism

was a final rite of purification and initiation after thoroughgoing repentance; both groups led lives of communal sharing; in both there was holy poverty; the Qumran community was ruled by twelve laymen and three priests, the Jerusalem church by "the twelve"; priests joined both groups; there were communal meals at Qumran and "breaking of bread" at Jerusalem. Adherents of the Qumran sect living at Jerusalem may have become members of the Christian church.

James L. Kelso, "The Archeology of Qumran," in JBL 74 (1955), pp. 141-146.

A description of the archeological discoveries at Qumran, especially Khirbet Qumran. The pottery is definitely dated by coins to the first century A.D., before the destruction of Jerusalem.

Lucetta Mowry, "The Dead Sea Scrolls and the Background for the Gospel of John," in BA XVII, 4, Dec. 1954, pp. 77-97.

The author of the Gospel of John wrote in opposition to the Essene sect of the Dead Sea Scrolls.

James Muilenburg, "A Qoheleth Scroll from Qumran," in BASOR 135, Oct. 1954, pp. 20-28.

Fragments of a leather scroll of Qoheleth are dated paleographically about the middle of the second century B.C. There are ten textual variants from the Massoretic text.

James Muilenburg, "Fragments of Another Qumran Isaiah Scroll," in BASOR 135, Oct. 1954, pp. 28-32.

This scroll is placed in the latter half of the first century B.C. Isaiah 12:6-13:1 is missing, probably because of *homoioteleuton*. This and many other texts follow the Massoretic tradition; others, however, give what may have been the Hebrew *Vorlage* of the LXX. The scriptorium at Khirbet Qumran, 40 by 13 feet in size, with benches and desks, bespeaks a large activity in the transcription of sacred and other writings.

Robert North, "Qumran and Its Archeology," in *The Catholic Biblical Quarterly* 16 (1954), pp. 426-437.

Qumran (which means "lunar") is the best name by which to designate the famous scrolls. The date of the scrolls now usually accepted is only a working hypothesis and rests upon frail evidences.

William L. Reed, "The Qumran Caves Expedition of March, 1952," in BASOR 135, Oct. 1954, pp. 8-13.

This expedition discovered 39 caves and crevices containing pottery and other objects. Manuscript fragments from Qumran Caves 2 and 3 include pieces of Hebrew texts of Jeremiah, Exodus, Leviti-

cus, Numbers, Deuteronomy, Psalms, the Book of Jubilees, and a Commentary on Isaiah. Two copper rolls have yet to be unrolled.

Patrick W. Skehan, "Exodus in the Samaritan Recension from Qumran," in JBL 74 (1955), pp. 182-187.

A large scroll of Exodus from Qumran Cave One contains a text similar to that of the Samaritan Pentateuch.

Edmund Wilson, "The Scrolls from the Dead Sea," in *The New Yorker*, May 14, 1955, pp. 45-121.

Detailed account by writer who visited the site and gathered information directly from Metropolitan Samuel, Père de Vaux, Dupont-Sommer, and Millar Burrows. "The monastery [Khirbet Qumran], this structure of stone that endures, between the bitter waters and precipitous cliffs, with its oven and its inkwells, its mill and its cesspool, its constellation of sacred fonts and the unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity."

Solomon Zeitlin, "The Antiquity of the Hebrew Scrolls and the Pildown Hoax, A Parallel," in *The Jewish Quarterly Review* 45 (1954), pp. 1-29.

The supposed letters from Bar Kokba are not genuine, are insignificant, and were written by a semi-illiterate person.

Solomon Zeitlin, "The Propaganda of the Hebrew Scrolls and the Falsification of History," in *The Jewish Quarterly Review* 46 (1955), pp. 1-39.

The Nash papyrus is of the third or fourth century of the Christian Era, and it was the error of dating it in the first century before the Christian Era which led to the subsequent erroneous early dating of the Hebrew Scrolls.

H. L. Ginsberg, "The Brooklyn Museum Aramaic Papyri," in JAOS 74 (1954), pp. 153-162.

The Brooklyn Museum Aramaic Papyri recently published by Kraeling are here commented upon. The papyri come from Elephantine and are dated from 451 to 402 B.C. They attest the rule of Artaxerxes II in Upper Egypt through 402 B.C.

3. Early Christian

S. Lang, "A Few Suggestions towards a New Solution of the Origin of the Early Christian Basilica," in *Rivista di Archeologia Cristiana* 30 (1954), pp. 189-208.

The sacredness of the Roman emperor and his attire served as a model for the early Christians, as is shown by the fact that Christ is often depicted like an emperor, clad in imperial robes with a halo. Therefore it is probable that the first Christian basilica was built in imitation of a royal palace.

Karl Lehmann, "Sta. Costanza," in *The Art Bulletin* 37 (1955), pp. 193-196.

At the beginning of the seventeenth century, Vincenzo Cartari mentions a ship of Dionysos which was to be seen "in what once was a temple of Bacchus," namely in Sta. Costanza. It is probable, therefore, that Sta. Costanza was originally built by pagans as a pagan mausoleum, and that the Christian elements in it are later additions. Constantine may have commissioned the mausoleum in 312 or 326. When his elder daughter Constantina died in 354 she was buried here; six years later so was her younger sister Helen. Although Constantina was earlier hailed as a virgin devoted to the Christian faith she was later married to Hannibalianus who died in the massacre of 337 partly instigated by Christian clergy; and after that was wife of Gallus, half-brother of Julian and no pro-Christian. Helen, in turn, was wife of Julian the Apostate. Hence the Roman mausoleum may well have been preferred to any place of interment in the new Christian city of Constantinople.

Ernest W. Saunders, "Operation Microfilm at Mt. Athos," in *BA* XVIII, 2, May, 1955, pp. 21-41.

Twenty monasteries at Mt. Athos on the Chalcidice peninsula in Macedonia contain rich treasures. This expedition microfilmed over 200 Bible manuscripts, dating probably from the sixth to the fifteenth centuries. The oldest is a portion of a codex of the letters of Paul.

4. Egypt

Abdel Moneim Abubakr, "Divine Boats of Ancient Egypt," in *Archaeology* 8 (1955), pp. 96-101.

Sacred boats were placed in the temples of the Egyptian gods, and boats for use in the hereafter were buried by the kings beside their pyramids. The tradition of the sacred boat survived two changes of religion, and boats are connected with several mosques in Egypt.

W. F. Albright, "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B.C.," in *JAOS* 74 (1954), pp. 222-233.

A Brooklyn Museum papyrus dated in the reign of Sebekhatpe III in the Thirteenth Dynasty, or about 1740 B.C., lists the names of 95 slaves, 37 of whom are labeled as "male Asiatic" or "female Asiatic." One feminine name is almost the same as Shiprah, one of the Hebrew midwives in Exodus 1:15. There is evidence that the original form of the name Job was 'Ayya' abum, meaning "Where Is the Father?" New light is cast on the etymology of Issachar and Asher. "Virtually all the tribal names of the House of Jacob go back to early times, and the tribes had

already had a long history at the beginning of the Mosaic Age." This list greatly supplements the information already available from the Execration Texts (c.1925-1875 B.C.).

W. F. Albright, "Further Light on Synchronisms between Egypt and Asia in the Period 935-685 B.C.," in *BASOR* 141 (1956), pp. 23-27.

The date of 710-709 for the enthronement of Shabako, and the two-campaign theory of Senacherib's relations with Hezekiah, are supported by new evidence.

Jefferson Caffery, "Fresh Treasures from Egypt's Ancient Sands," in *The National Geographic Magazine* 108 (1955), pp. 611-650.

The former ambassador of the United States to Egypt describes the discovery of the funerary boat at the Pyramid of Khufu, the unearthing of the unfinished step pyramid at Saqqara, and the excavation of the Valley Temple of Snefru at Dahshur.

Jaroslav Černý, "A Note on the Recently Discovered Boat of Cheops," in *The Journal of Egyptian Archaeology* 41 (1955), pp. 75-79.

There were probably five boats in the vicinity of the pyramid of Cheops, as also at the pyramid of Chephren. These were therefore not sun-boats since the latter were always thought to consist of two only, one for travel by day, one for the night journey. They could, however, be explained as one boat in which the body of the king was brought from the valley to the pyramid, and four more facing toward the four cardinal points and thus ready for the king whenever he chose to depart for any destination he liked.

Walter B. Emery, "Royal Tombs at Sakkara," in *Archaeology* 8 (1955), pp. 2-9.

Excavations at Saqqara have revealed funerary monuments dated to every reign of the First Dynasty except one. Larger than the graves at Abydos, they suggest the hypothesis that the early kings of united Egypt provided two tombs for themselves, a cenotaph in the south, a burial monument in the north.

Cyrus H. Gordon, "The Origin of the Jews in Elephantine," in *JNES* 14 (1955), pp. 56-58.

The Jews in the colony at Elephantine probably came from a group of Jews planted in Aram, perhaps by Solomon.

Keith C. Seele, "King Ay and the Close of the Amarna Age," in *JNES* 14 (1955), pp. 168-180.

Evidence is presented that Nefertity was a daughter of Amenhotep III by a wife other than his favorite, Queen Ty; that she was nursed by Ty, wife of the army officer, Ay; that Akhenaton died in his twenty-first year of reign and forty-seventh year of life; that Tutankhamun was a grandson of Amen-

hotep III and Queen Ty; that Tutankhamun came to the throne at about nine years of age, and had the aged Ay as co-regent and guide. Tutankhamun refers to Amenhotep III as his "father," but the Egyptians commonly employed this term to indicate the remoter relationship of "grandfather."

5. Hittites

G. E. Mendenhall, "Ancient Oriental and Biblical Law," in *BA* XVII, 2, May 1954, pp. 26-46.

The covenant at Sinai was the means by which the semi-nomadic Israelite clans, lately come out of state slavery in Egypt, were bound together into a religious and political community. The apodictic laws of the Decalogue, stipulating the obligations which the community accepted to the deity, provided the text of that covenant. The Covenant Code contains a mixture of apodictic law and case law such as is also found in Hittite covenants and Mesopotamian codes, and was probably codified at the time of the establishment of the monarchy. Deuteronomy probably preserves the continuity of legal practice of some community which had escaped the changes in law which came in with the monarchy. The messages of the prophets are essentially indictments of Israel for the breaking of the covenant.

George E. Mendenhall, "Covenant Forms in Israelite Tradition," in *BA* XVII, 3, Sept. 1954, pp. 49-76.

Hittite treaty texts of the second millennium B.C. reveal the existence of a suzerainty covenant form by which a great king bound his vassals to faithfulness and obedience to himself. By his very position as sovereign the king was concerned to protect his subjects; they in turn were obligated to trust in the benevolence of the sovereign. The covenant form begins with a preamble which identifies and extols the author of the covenant who confers a relationship upon his vassal. A historical prologue describes the previous relations between the two, and shows that the vassal is promising future obedience to specific commands in exchange for past benefits received without any real right. Here the form of address is usually "I-Thou." Stipulations follow in which the obligations imposed upon and accepted by the vassal are stated. It is also provided that the covenant be deposited in the temple and read periodically in public. The covenant of Moses fits very well into this form. The delivery of the Israelites from Egypt established the obligation of Israel to the Lord; in return they obligated themselves to obey the stipulations of the Decalogue; then the law was deposited in the portable sanctuary of the Ark.

6. Iraq

Robert J. Braidwood, "The Iraq-Jarmo Project of the Oriental Institute of the University of Chicago, Season 1954-1955," in *Sumer* 10 (1954), pp. 120-138.

Among other undertakings, carbon samples are being sought from as many of the famous excavated sites of Iraq as possible so that carbon-14 dates can be obtained for the Hassuna, Halaf, Obeid, Uruk, and Jemdat Nasr periods.

Edmund I. Gordon, "The Sumerian Proverb Collections: A Preliminary Report," in *JAOS* 74 (1954), pp. 82-85.

Four hundred and forty-six tablets and fragments found at Nippur contain Sumerian proverb material. Ten separate proverb collections can be distinguished, and one of these is described in this article. The copies of this collection were written in the first third of the second millennium B.C., although the material probably originated considerably earlier. The collection contained 212 proverbs, of which over 100 are complete or almost so. The proverbs range from one to seven lines in length, the majority being of two lines. The arrangement of the proverbs in the collection is according to their initial signs. Examples of the proverbs are:

Who can compare himself with truth? It generates life.

You do not return that which you have borrowed.

He who eats too much cannot sleep.

By marrying a thriftless wife, by begetting a thriftless son, unhappiness is my store.

Samuel N. Kramer, "Four Firsts in Man's Recorded History: School, Law, Taxes, Wisdom," in *Archaeology* 7 (1954), pp. 138-148.

Several thousand Sumerian literary tablets from the first half of the second millennium B.C. are in the University Museum of Philadelphia and the Museum of the Ancient Orient at Istanbul. One contains an account of the life of a Sumerian schoolboy. In the Istanbul Museum is a law code promulgated by Ur Nammu, the founder of the Third Dynasty of Ur, some 300 years before Hammurabi. Three hundred years earlier than this is a text recording a social reform and a tax reduction program carried out by Urukagina. Many proverbs date from approximately the eighteenth century B.C.

H. Lacoste, "L'Arc de Ctesiphon," in *Sumer* 10 (1954), pp. 3-22.

The Arch of Ctesiphon, a vestige of the palace built by Soper I (A.D. 242-272) and reconstructed by Chosroes I (A.D. 531-579), witnesses to the greatness of Sassanian architectural art. The writer's conclusion is that the Arch is not a mere

imitation of the Roman craftsmanship, but that its originality can be attested by its lasting influence upon the architecture of the West from Venice to Bruges. The Arch is "one of the most daring prototypes of the vaulted architecture of its time, and doubtless one of the most beautiful of all times."

Benno Landsberger, "Assyrische Königsliste und 'Dunkles Zeitalter,'" in *Journal of Cuneiform Studies* 8 (1954), pp. 106-133.

Objective examination of the sources appears to indicate the figure 1700 (or near to it) for the end of the reign of Samsu-ditana, and 1900 (or near to it) for Hammurabi.

Heinrich Lenzen, "Warka," in *Sumer* 10 (1954), pp. 86-88.

After an interruption of 15 years, the Germans returned to the excavation of Warka, ancient Uruk, in a twelfth season of operations extending from January to March 1954. The region northeast of the great ziggurat of Eanna was excavated, and 400 fragments of business texts from the temple archives were recovered dating from New Babylonian and early Achaemenian times.

W. F. Libby, "Chicago Radiocarbon Dates, IV," in *Science*, Vol. 119, No. 3083, January 1954, pp. 135-140.

In 1950 Donald E. McCown excavated the roof beam of a house at Nippur which was built not later than the third year of Ibi-Sin. By the radiocarbon test this is dated 1993 B.C., plus or minus 106 years. Since Ibi-Sin lived about 250 years before Hammurabi, the so-called "low" date for Hammurabi appears to be confirmed by the radiocarbon analysis. Other radiocarbon dates of archeological interest are reported in the same article.

Donald E. McCown, "The Fourth Season of the Joint Expedition to Nippur," in *Sumer* 10 (1954), pp. 89-90.

Fourth season excavations at Nippur began in November 1953, and were expected to focus on removal of Parthian and Achaemenian remains above a temple of Inanna belonging to the Third Dynasty of Ur period.

M. E. L. Mallowan, "Recent Developments in Assyrian and Babylonian Archaeology," in *Sumer* 11 (1955), pp. 5-13.

The older theory that the Persian Gulf once reached as far as Samarra and Hit is now questioned. It is probable instead that southern Babylonia was always made up of marsh, lagoon, and lake, and that the region of Ur, Eridu, and Lagash was far enough removed from the marshes to permit city-building.

Ralph S. Solecki, "Shanidar Cave, A Palaeolithic

Site in Northern Iraq, and Its Relationship to the Stone Age Sequence of Iraq," in *Sumer* 11 (1955), pp. 14-38.

The sounding in Shanidar Cave in northern Iraq penetrated an Upper Palaeolithic stratum (Layer C) dated by the radiocarbon method around 27,546 B.C.; and uncovered in a Middle Palaeolithic (Mousterian) stratum (Layer D) the skeleton of a child of presumable Neanderthaloid type, the first Palaeolithic skeleton to be found in Iraq.

Ralph Solecki, "The Shanidar Child, A Palaeolithic Find in Iraq," in *Archaeology* 8 (1955), pp. 169-175.

More about the Shanidar skeleton.

7. Nabatea

David S. Boyer, "Petra, Rose-red Citadel of Biblical Edom," in *The National Geographic Magazine* 108 (1955), pp. 852-870.

Excellent pictures of the famous Nabatean capital, with description of a trip there under the guidance of G. Lankester Harding.

Jean Starcky, "The Nabataeans: A Historical Sketch," in *BA* XVIII, 4, Dec. 1955, pp. 81-106.

The history of the Nabataeans is sketched from the expedition sent against them by Antigonos in 312 B.C. to their annexation by Rome in A.D. 106. Aretas IV was king from 9 B.C. to A.D. 40, but it is still an open question whether Damascus was included in the Nabataean kingdom at the time of Paul (II Corinthians 11:32).

8. Palestine

N. Avigad, "The Necropolis of Beth She'arim," in *Archaeology* 8 (1955), pp. 236-244.

Beth She'arim in Galilee was probably founded in the second century B.C., flourished in the time of the Patriarch Rabbi Judah I the Prince (A.D. 135-220), and was destroyed in the revolt in A.D. 352. Twenty rock-cut catacombs have been found there with loculi, arcosolia, and sarcophagi. This necropolis, unique of its kind in Palestine, dates from the second to the fourth century A.D. Some inscriptions indicate belief in the resurrection of the dead; but one reads, "Be comforted Simeon, no one is immortal."

N. Avigad, "Excavations at Beth She'arim, 1954, Preliminary Report," in *IEJ* 5 (1955), pp. 205-239.

Among a number of ancient tombs, Catacomb 14 is one of the oldest, dating probably from the end of the second century A.D., and is singled out also by an arcaded façade above, probably added in the first half of the third century. The façade is something like that with the central exedra at Herodian Jericho. At the end of the cave is a tomb built of

large stones, and there are other graves in the various rooms. Grave inscriptions name Rabbi Shime'on, Rabbi Gamaliel, and Anina the Little. In Kethuveth 103b Beth She'arim is mentioned as the burial place of Patriarch Rabbi Judah I, and it is said that as he died he conferred his official functions on his two sons, Shime'on and Gamaliel, and on Hanina. To find three men of the same names buried close together in one cave at Beth She'arim, and a larger but uninscribed tomb in the same place, suggests that this was the tomb of Rabbi Judah I, of his sons, and of associated scholars.

R. D. Barnett, "The 'Land of the Bible' Exhibition," in *The Manchester Guardian Weekly*, Vol. 71, No. 19, November 4, 1954, p. 15.

Describing the archeological exhibit from the Government of Israel Barnett reports a potsherd inscribed, "Gold from Ophir for Beth Horon, 30 shekels." Ophir was probably (S)uppara, near Bombay, India, the initial "S" disappearing in some Indian dialects.

Joseph P. Free, "The Second Season at Dothan," in BASOR 135, Oct. 1954, pp. 14-20.

The first season was in 1953 (BASOR 131 pp. 16-20), the second in 1954. Excavation on top of the tell revealed at the center a Hellenistic colony around 300-100 B.C.; and nearer the edge remains of Israelite occupation around 900-700 B.C. in Iron II.

Joseph P. Free, "The Third Season at Dothan," in BASOR 139, Oct. 1955, pp. 3-9.

Tell Dotha, or ancient Dothan, is 60 miles north of Jerusalem. The first season of excavation was in 1953 (BASOR No. 131), the second in 1954 (BASOR No. 135), and the third in 1955. Dothan was founded at the beginning of the Early Bronze Age, flourished in the Iron Age and the time of the Kings of Israel, and had a small settlement on top of its tell in Hellenistic times.

Nelson Glueck, "The Age of Abraham in the Negeb," in BA XVIII, 1, Feb. 1955, pp. 1-9.

Glueck's third successive season of Negeb exploration was in the summer of 1954. Over 225 ancient sites evidence settled life in the Negeb not only in the Nabataean period just before and during New Testament times, but also in the time of the Kingdom of Judah, and also in the Middle Bronze I period or time of Abraham. The half dozen known sites of Abrahamitic time extend from 28 kilometers southeast of Beersheba to 22 kilometers southeast of 'Ain el-Qudeirat (Qadesh-barnea). The account of the journey of Abraham to and from Egypt in Genesis 12-13 supposes a situation in the Negeb where the large caravan could find fixed and certain supplies of food and water. Genesis 14:7 also sup-

poses the existence of settlements in the region of Qadesh-barnea which were smitten by Chedorlao-mer. In both cases the background has been confirmed by archeological facts.

Nelson Glueck, "Further Explorations in the Negeb," in BASOR 137, Feb. 1955, pp. 10-22.

Exploration in 1953 in the Negeb resulted in the discovery of more than one hundred ancient sites occupied in historical times, the largest being a Middle Bronze I settlement in the central Negeb called Khirbet Beqerah. Many thousands of acres of cultivable soil in the wadis and on their slopes, made a livelihood possible in an apparently inhospitable land.

Nelson Glueck, "The Third Season of Explorations in the Negeb," in BASOR 138, April 1955, pp. 7-29.

In 1952 (BASOR 131), 1953 (BASOR 137), and 1954 (present article), more than 225 ancient sites in the Negeb were examined, most of which were previously unknown. Factors determining the location of settlements were the existence of cultivable valleys and the lines of permanent caravan routes. There was widespread occupation of the Negeb in Middle Bronze I, then a gap in sedentary life until in Iron I and later.

G. Lankester Harding, "Four Tomb Groups from Jordan," in *Palestine Exploration Fund Annual* 6 (1953).

A tomb at Amman contained an inscribed seal "(belonging) to 'Adoni-nur servant of 'Ammi-nadab." This was doubtless the Ammi Nadab who is listed as ruler of Amman by Ashur-bani-pal, and hence the vault can be dated close to 650 B.C.

B. S. J. Isserlin, "Ancient Forests in Palestine: Some Archaeological Indications," in *Palestine Exploration Quarterly*, April 1955, pp. 87-88.

Acorns and terebinth seeds found in town debris, and remains of animals whose natural habitat was in woodlands, support the literary references which indicate that Palestine was anciently much more heavily wooded than now.

James L. Kelso, "The Second Campaign at Bethel," in BASOR 137, Feb. 1955, pp. 5-10.

After a former campaign in 1934 (BASOR 55, 56), the American School of Oriental Research and the Pittsburgh-Xenia Theological Seminary again excavated at Bethel in the summer of 1954. The thickest level on the site was Iron I, reaching back to the period of the Judges. In Late Bronze a complete olive oil factory was found.

Kathleen M. Kenyon, "Excavations at Jericho, 1955," in *Palestine Exploration Quarterly*, May-Oct. 1955, pp. 108-117.

The chief discoveries in the fourth season at Jericho continued to relate to the Neolithic Period. Already in the pre-pottery phase of the Neolithic, there was an astonishing degree of urban development. The population was probably 3,000. A stone tower showed the strength given to the great wall around the city. Rush mats, usually circular, were used on the floors of the houses.

James Muilenburg, "The Site of Ancient Gilgal," in *BASOR* 140, Dec. 1955, pp. 11-27.

Old Testament Gilgal near Jericho has been sought both at en-Nitleh, three miles south of Tell es-Sultan, and at Khirbet el-Mefjir, 1¼ miles north-east of Tell es-Sultan. Josephus states that the Hebrews, after crossing the Jordan, went on 50 stadia and pitched camp 10 stadia from Jericho. Khirbet el-Mefjir is 50 stadia from el-Maghtas, the Jordan ford long identified as the site of the crossing as well as of the baptism of Jesus; and 10 stadia from Tell es-Sultan. At en-Nitleh, Kelso found nothing earlier than the fourth century A.D.; at el-Mefjir, Muilenburg's sounding proved the existence of a settlement of the Early and Middle Iron periods (1200-600 B.C.). Thus Gilgal was probably in the Khirbet el-Mefjir region.

J. Perrot, "The Excavations at Tell Abu Matar, near Beersheba," in *IEJ* 5 (1955), pp. 17-40; 73-84; 167-189.

This Chalcolithic settlement is remarkable for its subterranean dwellings, artificial caves ringed round the summit of a hill and joined together in groups of half a dozen or so. Some twenty houses probably provided for a population not in excess of 200. The subterranean dwelling is well suited to natural conditions in Southern Palestine, and provides good protection from sun and sandstorm. Four levels of occupation are recognized. In its last stage the culture of Abu Matar is closely related with the culture of Tell Ghassul.

I. Renov, "The Seat of Moses," in *IEJ* 5 (1955) pp. 262-267.

Archeological evidence and Jewish and Christian literary sources support the theory that the "Seat of Moses" was a symbol of legal authority conferred upon teachers of Jewish law in the form of a special seat in the synagogue.

Harold H. Rowley, "Sanballat and the Samaritan Temple," in *Bulletin of the John Rylands Library* 38 (1955), pp. 166-198.

The erection of the Samaritan temple and the Samaritan schism are separate matters, not necessarily synchronized. The work of Ezra must have played a large part in exacerbating relations between the Jews and Samaritans, and the breach must have

come somewhere between his time (c.430 or c.400 B.C.) and about 350 B.C.

Edwin R. Thiele, "A Comparison of the Chronological Data of Israel and Judah," in *Vetus Testamentum* 4 (1954), pp. 185-195.

The essence of a paper presented the preceding year at a meeting of the Society of Biblical Literature and Exegesis. Thiele defends strongly his chronology with a date of 931 B.C. for the disruption of the kingdom, against Albright's arguments for a date of 922.

John A. Thompson, "Joel's Locusts in the Light of Near Eastern Parallels," in *JNES* 14 (1955), pp. 52-55.

Descriptions and pictures of locusts by ancient writers and artists in lands adjacent to Palestine strengthen the literal interpretation of Joel's locusts.

A. Douglas Tushingham, "Excavation at Old Testament Jericho," in *BA* XVII, 4, Dec. 1954, pp. 98-104.

In 1954 large numbers of human bones were found beneath the house in which in 1953 the plastered and modeled human skulls were discovered. Perhaps a sudden raid took the lives of these persons. Afterward the survivors removed some of the skulls for special treatment and a place of honor. Pre-pottery Neolithic Jericho occupied 6 or 7 acres, and its depth of debris (40 feet) suggests a duration of perhaps 500 years. A small patch of floor, a small oven, and a juglet belong to the Late Bronze Age and suggest a date at about the middle of the 14th century B.C. for the end of the latest "Canaanite" occupation of Jericho.

Bruce Vawter, "The Canaanite Background of Genesis 49," in *The Catholic Biblical Quarterly* 17 (1955), pp. 1-18.

Against the background of the Ras Shamra tablets, Genesis 49 shows how Canaanite concepts and idioms were taken up into Hebrew poetry.

L. H. Vincent, "L'Antonia, palais primitif d'Herode," in *Revue Biblique* 61 (1954), pp. 87-107.

Contrary to the traditional view, which originated with Josephus, to the effect that there was opposition between the "fortress" Antonia and Herod's palace, the writer contends that for at least ten years (A.D. c.35-24) the title Antonia had designated the whole of Herod's original palace.

G. Ernest Wright, "Judean Lachish," in *BA* XVIII, 1, Feb. 1955, pp. 9-17.

Lachish, one of the largest cities (18 acres) of ancient Judah, was partially excavated by Starkey in 1932-1938. In 1953 Miss Olga Tufnell published *Lachish III: The Iron Age*. Level VI witnesses to a violent destruction, presumably by the Israelites

at the end of the 13th century. The main fortifications were probably built by Rehoboam after 922 B.C., and appear in the Assyrian relief which shows the siege of the city by Sennacherib. The great tomb with a jumbled mass of bones from 1,500 bodies probably represents the clearance of the city after Sennacherib's siege. Level III exhibits the marks of destruction, which Tufnell attributes to Sennacherib but Wright to Nebuchadnezzar in 598 B.C. The destruction of the city of Level II was doubtless due to Nebuchadnezzar in 589-588 B.C.

G. Ernest Wright, "The Stevens' Reconstruction of the Solomonic Temple," in BA XVIII, 2, May 1955, pp. 41-44.

Stevens has drawn a sketch of the temple of Solomon and the altar of burnt offering, following specifications by Wright and Albright, which differs in some details from the Howland-Garber model.

G. Ernest Wright, "Israelite Daily Life," in BA XVIII, 3, Sept. 1955, pp. 50-79.

Archaeological finds and biblical references are the basis of this full account of ancient Israelite practices in farming, town life, dress, arts and crafts, and writing. Although excellent craftsmanship was manifest, "interest in ancient Palestine will always remain historical and theological, rather than esthetic."

G. Ernest Wright, "Hazor and the Conquest of Canaan," in BA XVIII, 4, Dec. 1955, pp. 106-108.

Hebrew University is excavating Tell el-Qedah, 10 miles north of the Sea of Galilee, the site of Old Testament Hazor. This was the capital of Galilee in the time of Joshua. Seventeen occupation strata run from about 4000 B.C. to about 733 B.C. A destruction to be correlated with that by the Israelites is indicated in the thirteenth century, agreeing with the time of the fall of Lachish and Debir. At Jericho there was probably little more than a fort above

the spring at this time, the fall of which was sometime between 1350 and 1200 B.C.

S. Yeivin, "Excavations at Caesarea Maritima," in *Archaeology* 8 (1955), pp. 122-129.

A Byzantine court has been excavated at Caesarea, the city built on the coast of Judaea by King Herod I.

9. Miscellaneous

Leroy Campbell, "Typology of Mithraic Tauroctones," in *Berytus* 11 (1954), pp. 1-60.

The most frequent motif in what survives of the art of ancient Mithraism is the representation of the slaying of the bull by Mithra. These "tauroctones" are here catalogued geographically and classified typologically. Chronologically, the earliest datable examples thus far found are from A.D. 101.

Jacques-Yves Cousteau, "Fish Men Discover a 2,200-year-old Greek Ship," in *The National Geographic Magazine* 105 (1954), pp. 1-36.

Off of Marseilles, the ancient Massalia, divers have found and partially cleared the hold of a Greek ship believed to have sunk around 230 B.C. The wooden hull is over 100 feet long, and completely sheathed in lead. More than 3,000 amphorae, or wine jars, and a fine collection of black Campanian dinner dishes have been recovered. Since most of the amphorae had a hole drilled in the neck, it is guessed that the ancient crew had breached the wine cargo and it is suspected that may have accounted for the wreck.

Daniel Schlumberger, "Surkh Kotal in Bactria," in *Archaeology* 8 (1955), pp. 82-87.

Further excavation at Surkh Kotal in Afghanistan brings to light a large fire-altar and fire-temple, dated by coins to the time of the Kushan kings, Kanishka and Huvishka.

Book Reviews

THE BIBLE

The Interpreter's Bible. Edited by G. A. BUTTRICK et al., Vol. V: Ecclesiastes, Song of Songs, Isaiah, Jeremiah. New York: Abingdon Press, 1956. x + 1142 pages. \$8.75.

The late Prof. O. S. Rankin's "possible solution" to the composition of Ecclesiastes is that it is "an account of the author's wisdom which left the author's hand as a whole" following a plan easily divided into three parts. Additions which are not excessively numerous were made by pious disciples when the work left the circle of wisdom schools to serve as instruction for the people. The language is Hebrew seasoned with the expected Aramaisms of the Jerusalem of 250 to 200 B.C. Foreign influences on Kohelet's thought are more distinctly Egyptian than Greek; however, its originality is not thereby impaired. Both Rankin's and Atkin's discussions of the relevance of Kohelet are weak. Rankin states that "This book is at least at one with Christianity in its rejection of a confident humanism." Kohelet is not directing his inquiries at humanism but at the current orthodoxy. The value of Ecclesiastes is not its emphasis on human frailties, no matter how great they may be, but on human doubts. To his generation and ours he is clearly saying that an "absolute faith" is self-deceptive in that it ignores that essential core of doubt in every believer's breast.

Prof. T. J. Meek's introduction to Song of Songs examines various approaches of interpretation. Meek seems to favor the arguments of those who view the songs as ancient liturgy. It is folk poetry, "a group of poems on a common theme that grew up with the people over the centuries" (p. 97). It is

made up of ancient north Palestinian or Syrian elements which drifted south to Jerusalem, became attached to Solomonic tradition, and finally received its present form around the third century B.C. Meek's exegesis exhibits his well known interest in linguistic variants and a decided preference for his own *American Translation*.

The exposition, written by Hugh Thomson Kerr, *père* and *fils*, attains an optimum of critical honesty in attempting to make the Song of Songs relevant to biblical faith. Not allegory but analogy is the principal means of interpretation, with an overarching accent on main ideas and themes rather than verse-by-verse or paragraph-by-paragraph analysis. Happily the method is bravely and carefully used through the eight chapters of the book.

R. B. Y. Scott (now of Princeton) has done an admirable piece of work on Isaiah 1-39. Because of the conglomerate nature of the material, and not the quality of scholarship, it is quite unlikely that many readers will be able to agree with Prof. Scott in every detail. His discussion of the literary units which go to make up the message of First Isaiah is very lucid. His treatment of the composition of Isaiah contains an excellent though debatable discussion of primary and secondary (non-Isaianic) materials and how they were finally arranged. Reactions to his brave and commendable attempts to date the various passages will inevitably be varied.

Scott's discussion of the central ideas in Isaiah is brilliant for its brevity and commendable for its clarity. He carefully but briefly comes to the crux of the prophet's message in showing that the "transformation from threat to promise depends on faith" and

that the purpose of the calamity was chastisement (pp. 163, 164). Surprisingly neither the exegete nor the expositor sees the importance of 28:9-19 in this regard. In his exegesis of 1:10-17 Scott sees a denouncement only of shallow ritualism. While the expositor, Principal Kilpatrick, is in essential agreement with Scott on the highly debatable question of ritualism in the prophets, he sees the total indictment as aimed at "sheer hypocrisy." Prof. Scott's general use of the Dead Sea scroll of Isaiah is discretionary and cautious.

As expected, Prof. Muilenburg asserts the unity of Isaiah 40-55 and denies the integrity of Isaiah 56-66, assigning the latter to the general period of the last decades of the sixth century B.C., probably coming from disciples of Deutero-Isaiah. Chs. 34 and 35 of Isaiah belong with 56-66 in their general eschatological view. One of Prof. Muilenburg's most valuable contributions is his treatment of the poetic form, structure and style of Chs. 40-55. His discussion of the historical situation is most thorough.

Also as expected, Prof. Muilenburg emphasizes the theology of the Second Isaiah. A key to much of the exegesis is in Muilenburg's introductory discussion of eschatology: redemption, creation, and history (p. 399). "Memory and expectation are the major elements in the mentality of prophetic Israel." "The prophet's faith in the divine creation is inextricably bound with his understanding of history, revelation and salvation. They constitute the major realities of the Heilsgeschichte" (pp. 400-403). Paradox is a major element in the prophet's faith. The saving acts are the "mighty self-asseverations" of the one holy God. The prophet's "universalism is balanced by a strong particularism."

The identity of the Suffering Servant, despite all objections (and Muilenburg does not enter into meticulous refutations), is Israel, not an "ideal Israel" but a collective figure which "stands at the eschaton." The servant

poems, moreover, are the work of Second Isaiah himself, made evident through examination both of literary style and theological motif. Muilenburg asserts that the earliest combination of the ideas of the Suffering Servant, the Davidic Messiah and the Son of Man is found in the New Testament and that Jesus was conscious of self-identification with the figure of these poems. No reference is made to recent assertions of Dupont-Sommer that the Teacher of Righteousness of the Qumran scrolls pre-empted the originality of Jesus' role in this regard.

There are probably as many interpretations of the Suffering Servant poems as there are students of them. Muilenburg fortunately does not feel responsible to all that has been uttered on the subject. He undoubtedly knows that many will take issue with even his most basic views. Such knowledge on his part has not affected his own fundamental convictions nor caused his treatment to become muddled with erudite quibbling.

In the exegetical notes proper it is well to note Muilenburg's cautious use of the newly found Isaiah scroll as well as of the literatures of the cognate languages. He several times warns against confusing the prophet's borrowing of Babylonian and Ugaritic literary figures with his use thereof. Enthusiasts of comparative studies often fail to make Muilenburg's fine but necessary distinctions.

The late Henry Sloane Coffin beautifully put the finishing touches on his already famous efforts as the interpreter of biblical criticism and theology to the preacher and layman.

J. Philip Hyatt's work on Jeremiah is marked by his well-known abilities and insights. It is concise, to the point, and brilliant in its appreciation, understanding, and solutions of the problems involved. Prof. Hyatt fails at times to theologize where we would preach or linger where we would tarry. His scholarly restraint does not permit ver-

bosity nor indeed self-gratification at the expense of the prophet.

Though Hyatt's views differ at crucial points (beginning of Jeremiah's ministry, the Deuteronomic reform, the foe from the north, ritualism in the prophets, etc.) from majority opinions, he does not insist upon them recklessly. He remarkably resists the common temptation of battling scholars of differing views. Prof. Hyatt has produced an introduction and exegesis of Jeremiah not only worthy of close study in a seminary but readily commendable to the busiest pastor.

The exposition is much fuller and serves as a complement as well as a contrast. Where the exegesis is concise the exposition is inflated. The impression is established that Jeremiah really said in his own prophetic way just about everything current theologians have been saying the last thirty years.

Here a general comment on *The Interpreter's Bible* is in order. It is a composite work. The exegete and the expositor work quite separately. The latter has in hand the work of the former while the reverse is impossible. Its composite character exhibits occasionally, sometimes embarrassingly, divergent points of view. It is the price we pay for gleaning the best from specialized students of the Bible. It would be difficult to insist that it be otherwise.

J. A. SANDERS

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The Book of Daniel. By E. W. HEATON.
London: S.C.M. Press; New York: Macmillan, 1956. 251 pages. \$3.00.

This is the sixteenth volume in the series of the Torch Bible Commentaries, initiated in 1948 and designed for the "general thoughtful reader." It is based on the Revised Version of 1884, though for brevity, no doubt, the text of Daniel is not printed, neither is an index included. These omissions leave space for more extended discussion. The findings of modern critical scholarship

are recognized, but the religious meanings (both the original and the modern Christian) of the materials are not slighted.

The interpretation of the Book of Daniel is remarkably comprehensive for so small a volume. An introduction of seventy-five pages deals with general and special problems, set forth with scholarly discernment. The commentary proper, of about one hundred thirty pages, gives a section to each chapter of the biblical book, each with appropriate title, brief introduction, and comments on units of the text, also headed by titles.

Abandoning the usual bifurcation of the book (1-7, 8-12), Heaton makes much of ch. 7, calling this the "creative centre of the whole book," binding together and interpreting the stories of chs. 2-6 and introducing the "more explicit chapters (8-12) of commentary which follow." "Here," he says, "we meet the writer who deserves to be called *the* author of the book."

This brings up the problem of the change in language (Hebrew in 1:1-2:4a; Aramaic in 2:4b through ch. 7). Heaton suggests that the problem really reduces itself to the use of Hebrew in the introductory chapter. The employment of Aramaic vernacular was but natural for the popular stories (in 2-6) and the use of Hebrew in the visions (in 8-12) was the "proper language for self-conscious nationalist faith." These latter chapters were probably composed originally in Hebrew. As for the Hebrew in the first chapter, this was perhaps translated by the writer of chs. 8-12 in order to promote the book's acceptance by Hebrew-speaking people. In a note on the Sect of the Dead Sea Scrolls, which may yield new light on the "mysterious origin of the Book of Daniel," Heaton passes along a suggestion made originally by H. H. Rowley, that a revival of Hebrew in the Maccabean age may account for the Hebrew form of chs. 8-12 of the Book of Daniel.

The stories of chs. 2-6 "conspicuously employ the fundamental ideas of Jewish reli-

gion" i.e., the "sovereign presence and purpose of the living God," while chs. 8-12 dwell more on the fate and restoration of the sanctuary.

The "author" of Daniel was probably a scribe from among the Hasidim, the fore-runners of the Pharisees who also stood out against any compromise with foreign elements. This author seems to have followed the example of the author of Job in taking as his hero an ancient legendary character, this hero being the Daniel of Ezek. 4:14, etc. and the Dan'el of the Ras Shamra legends. Heaton observes that the author "conceals himself in the first half of the book and identifies himself with the hero in the second part." Heaton would tend to agree with Aage Bentzen's observation in his study of Daniel, anent the position of the book in the Hebrew canon, that this not only shows its late date of composition but that it is more akin to the sages than to the seers. In any case, the author, having received the stories contained in chs. 2-6 in more or less fixed form, put them together "by a certain amount of redrafting, and by writing, as a more explicit interpretation of their meaning, the tremendously powerful vision of ch. 7."

Preceding the introduction a brief bibliography is inserted consisting of standard works on apocalyptic writings and on Daniel. Heaton's volume provides a helpful and thoughtful study of Daniel which does credit to the Torch series. It is a handy, informative book which, with the others, might appropriately be put into the hands of students who are receiving their first systematic introduction to the biblical books.

JOHN W. FLIGHT

Haverford College

The Old Testament Since the Reformation.

By EMIL G. KRAELING. New York: Harper & Brothers, 1955. 320 pages. \$5.00.

Shall the Christian Church retain the Old Testament? If so, in what relation to the

New? Marcion in the second century brought the matter to a head; what has happened since? Emil G. Kraeling, who two years ago published the new Elephantine papyri, now presents a valuable survey volume of answers to these questions. It begins with 1500 and ends with 1954, and is a fascinating course in the history of doctrine—this particular doctrine. Three hundred biblical scholars, theologians, and philosophers are covered—one hundred in some (often great) detail. Here are all the varieties of position and opposition, the destructionists and constructionists. It is a real galaxy—Witter to Albright (among Biblical scholars), Schleiermacher to Brunner (in the theological fold), and Spinoza to the existentialists (in the philosophical-religious field).

It quickly becomes apparent how important definitions are. Kraeling tries hard to bring out exactly what each author means by such terms as "revelation," "Word of God."

For major criticisms: the reviewer would attack the policy of putting extremely valuable footnotes in the appendix. Why bury the excellent thumb-nail sketches of eminent biblical scholars in pages 285-310? Let us not delude ourselves into believing that even professors are willing to thumb back and forth. May this be corrected in the author's projected supplementary volume, "The Old Testament in Early Christianity."

Again, in any listing of books, the reviewer asks what specific help it is to know the date of publication alone, if the reader wishes to purchase a current book? To list the date merely refers the reader to the general period; he then surmises the country of origin; next he goes to national bibliographies. How much easier if authors give place and publisher as well as date; they usually have the information at hand.

Now for minor suggestions. One misses some French biblical scholars to match those in Germany and the English-speaking countries. Only two are noted. The reviewer remembers only one Scandinavian name. Also,

"an alone legitimate interpretation" is awkward (p. 14). Further, how widely in seminaries is Greek still insisted on (p. 300)? Frank should be Franz Delitzsch (p. 149). Footnote numbering on page 300 is incorrect. These latter are merely proofreading problems.

One has very high praise for this valuable compendium. Kraeling does not give his own position—that is not his purpose in this volume. He has done a remarkably thorough piece of work in producing a highly useful work. May it, in focussing problems, also aid in leading the way to better solutions.

JOHN H. SCAMMON

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Sacral Kingship in Ancient Israel. By AUBREY R. JOHNSON. Cardiff: University of Wales Press, 1955. viii + 155 pages. 12/6.

This volume represents the Haskell Lectures delivered at Oberlin Graduate School of Theology in 1951. The publication of these lectures has been somewhat delayed but now we have the fully considered view of the author on this important subject.

Let it be said at once that this is a volume of merit and significance. It is characterized throughout by that caution and sanity of judgment which has marked British scholarship at its best. In the January issue of this journal the present writer reviewed a volume with the same title by Geo. Widengren and it is highly interesting to note the contrast in treatment given by these two authors. Widengren, and the so-called "Scandinavian School" in general, work from the circumference to the center while Johnson works from the center to circumference. No two volumes could afford a wider contrast in method.

Characteristically enough Johnson begins with the Old Testament on his first page and stays with it all through. By a complete and thorough exegesis of the relevant Psalms he

lets the record speak for itself and it makes its own case. The issue of this close examination of the texts is that the Davidic king "is by nature a man: and so far as his subjects are concerned he is no more than *primus inter pares*." It may be, and is, otherwise in Egypt but this is how it stands in the Old Testament. It will be a matter of surprise to many to learn that in this volume there is not a single reference to Engnell, the main proponent of the theory of sacral kingship. So close does Johnson hold to the center here that at times he rejects or deprecates the use of alleged parallels from the Ugarit literature. His work is marked by sturdy independence and rests on most careful exegesis.

The reviewer confesses to a feeling of surprise in reading this volume until he reached the footnote on p. 54 where the author, while admitting his basic dependence on Mowinkel, informs us that he has been constrained to modify his earlier views in quite major fashion. He now rejects the view that the harvest festival was concerned with the cyclic revival of the social unit and he now recognizes that its orientation was towards a completely new era. The Royal Psalms were not only cultic in intention from the first but their orientation was also eschatological from the first. The thought expressed in these Psalms was the thought of a new world wherein dwelleth righteousness. This view would seem to be a correct interpretation of the documents. Yahweh's purpose in Election was the establishment of a universal realm of righteousness and peace, and that through Israel all nations might be blessed. That is the spiritual principle or proposition that has preserved Israel through the ages and, though it at times has been obscured by nationalism, it has maintained its vitality just because it has been penetrated by a deep sense of humility that knew all was of God. Israel, like the Davidic king, is *primus inter pares* but Israel knows well that man must be humble if he would inherit the earth.

This volume is worth more than its price

and should receive an ample welcome from all students of the Bible and its background.

JOHN PATERSON

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The Church in the New Testament Period.

By ADOLF SCHLATTER. Translated by Paul P. Levertoff. London: S.P.C.K.; New York: Macmillan Company, 1956. xii + 335 pages. \$4.25.

To anyone with a more than casual interest in the history of the Christian church or the backgrounds of the New Testament, a volume on the beginnings of the church and the tremendous work of its apostles should be most welcome. This is especially true in a time such as ours when the church is wrestling with the complex questions of its mission in history, and of its proper nature and function. History brought to life as an inspiration to a better understanding of the present is invariably exciting. But Dr. Schlatter's book is not exciting at all. It is monumental—monumentally detailed and monumentally dull. Except for a few very nice flashes of expression in the first few chapters where Dr. Schlatter shows a fine understanding of the church's mission as the witness of Christ, the volume is nearly devoid of literary charm. Perhaps one should not ask excellence of style in a work of such scholarly proportions, but it is not an impossible request. Had Dr. Schlatter's painstaking examination of the early church in its every aspect been couched in a vital literary style, it would surely have served the needs of the present day church far more admirably. One continually feels while reading it that he is being assailed with so much detail that the magnificent portrait of the early church which it might have presented is blurred and sometimes entirely buried beneath the descriptions. Since the work was first published in 1926 no one could expect it to have the church of 1956 in mind, but the very fact

that someone considered it worth translating leads one to expect from it a note of relevance that it does not have. It does not, to borrow the Quaker phrase, speak very clearly to the church's condition. But perhaps this is to judge the labors of a fine scholar from an altogether false viewpoint. If the whole intention and purpose of the book is to provide the scholar with detailed and thoroughgoing accounts of the early churches and those who worked in them, then its purpose has been fulfilled. However, the majority of avid New Testament scholars might well have discovered the contents of the book in the original German. As a reference work in historical theology it has some value both in what it has to say and in the viewpoint it represents. But the infinitude of detail along with the confused inheritance of a German author and a translator whose native language was Russian make it a volume easily put aside.

This is a book for the New Testament scholar. Its main value will be found in the chapters dealing with the foundation and development of the several churches mentioned in the New Testament. These chapters will surely interest the historically-minded, though one still wishes for greater ease of style. The several apostles, Peter, James—the brother of Jesus, John, and Paul, are given adequate attention with the most space being offered to the work of Paul. Throughout the major part of the book the main theme that provides the thread of continuity is the growth of the church through the work of the apostles but seen mainly in relation to the conflict with the Jewish community. Gnosticism and the oppressions of the Romans are also considered in due course but they seem subordinate to the struggle of the New Israel with the Old. It is in the analysis of this struggle that the book's importance to historical theology lies.

The present reviewer is not competent to discuss the complex questions of New Testament authorship. But the assumptions of

Dr. Schlatter must be mentioned both because they color his discussion throughout and because they are by no means universally accepted. In his discussions the author argues almost exclusively from the internal textual evidence of the New Testament, a method not to be discounted. But his assumptions about authorship may partially invalidate what he has to say. He ascribes the whole Pauline corpus, including the epistles to Timothy and Titus, to the apostle. He assumes that Matthew the disciple wrote the First Gospel and that John the disciple was the author of the Gospel, the epistles and the Revelation. Both his account of history and his interpretation are quite naturally influenced by such premises.

One cannot help but admire the careful scholarship from which such a volume emerges. The course of discussion is itself of interest because of Dr. Schlatter's beliefs about the apostles and their writings. But the book must surely be read in the light of later scholarship and other points of view.

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TEXTUAL STUDIES

Ancient Near Eastern Texts. Edited by JAMES B. PRITCHARD. Second Edition. Corrected and Enlarged. Princeton: University Press, 1955. xxi + 544 pages. \$17.50.

The publication within five years of a second edition of this very important work is a testimony not only to the industry of the editor and the interest of the publisher but to the dynamic nature of the field of ancient Near East studies as well. The need of a new edition is clearly evidenced not only by the inclusion of a number of texts not found in the first edition but by extensive corrections to the earlier translations and additions to the bibliographical notes.

Fairly typical of the nature of the changes made in translations are those of E. A. Speiser in the section on Akkadian Myths and Epics, changes resulting from refinements of translation as well as from the publication of new texts. To list the changes here would be impossible; they occur on almost every page of this section, often several to a page.

On the basis of Rowton's study in the *Journal of Egyptian Archaeology* (1948) p. 57 ff., J. A. Wilson has lowered his dates for the Eighteenth and Nineteenth Egyptian Dynasties. These dates appear in a list in the Introduction.

The new texts added to this volume occupy nearly seventeen pages and are more important than the space they occupy would suggest. The Canaanite and Aramaic inscriptions translated by Franz Rosenthal include such important documents as those of Yehimilk of Byblos, Azitawadda, Yehawmilk of Byblos, Ahiram of Byblos, and many others equal in value to these mentioned. One political document is included which "mainly serves the purpose of keeping the space reserved for a fuller treatment of this important document in future editions" (p. 503a). These translations are excellent for the most part though one wonders why an Arabist was invited to do them. In translating *wšbrt mlšm* of the Azitawadda inscription (line 8) Rosenthal follows Obermann's "I shattered the wicked" (p. 499b). The present reviewer has recently suggested "a group of court advisors" (V.T., Vol. V, No. 4, p. 434 f.).

Of very great interest are the South Arabian inscriptions translated by A. Jamme, the outstanding specialist in this field. Here are found Sabaeen, Minaean, Qatabanian, and Hadrami inscriptions, including boustrophedon inscriptions (writing which is right to left followed by left to right in the next line). It is unfortunate that work in this field has not yet progressed to the point that

historical inscriptions could be included with confidence. It is to be hoped that work in this area will advance sufficiently to make it possible to include in a future edition representative historical inscriptions from South Arabia which promise to throw new light on Near East chronology, especially since we already have Assyrian synchronisms with the earliest period of Sabaean history (about 700 B.C.).

In an addenda are to be found Akkadian Myths and Epics which have become available since the first edition.

The format is exactly the same as the first edition, although the page size has been slightly reduced to match that of the companion volume, *The Ancient Near East in Pictures*. Only in the footnotes where the type size has become quite small does this cause any difficulty. New bibliographical entries have resulted in new abbreviations all of which do not appear in the list of abbreviations (especially ANEP!) Jamme's references to Albright's *The Chronology of Ancient South Arabia*, etc., should be cited from BASOR 119 p. 5 ff. although the page references do not correspond.

All in all, however, this is a magnificent piece of work and the editor and publisher are to be congratulated on producing this volume as well as *The Ancient Near East in Pictures* at such nominal prices.

H. NEIL RICHARDSON

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La Vetus Latina Hispana, I. Prolegómenos.

By TEÓFILO AYUSO MARAZUELA. Madrid: Consejo Superior de Investigaciones Científicas, 1953. 598 pages. Paper 500 pts., cloth 580 pts., leather 650 pts. (\$1.00 is about 38 pts.).

Dr. Teófilo Ayuso Marazuela, Canonigo Lectoral at Zaragoza, presents this first volume of an extensive study which is to include eight folio volumes. It promises to be an

indispensable tool in the critical study of the Vulgate and of the bearing of the Old Latin on the text and history of the Septuagint and the Greek New Testament and an invaluable aid for historical exegesis. The complete work will present the Old Latin text found in Spanish sources, its history, reconstruction and analysis, in a critical edition comparing it with the Old Latin in other sources, the Vulgate and the Greek.

This volume is beautifully printed with wide margins, large and clear type. The first part includes an index of abbreviations of the most important works and periodicals. This is followed by an almost exhaustive bibliography containing 5,500 items of the materials published on the subject.

The second part is the General Introduction: (1) 167 pages discussing the Old Latin in general, its history, types and character; (2) a catalog of the manuscript sources for each book of the Bible with a brief description of the non-Spanish sources; (3) a descriptive catalog of the non-Spanish ecclesiastical writings which quote it, 641 anonymous writings, and literary biographies of 357 Church Fathers and writers.

The third part deals with the Spanish Old Latin; (1) an argument, based on the origin and history of the Spanish Church and the character of the documentary remains, that there was in Spain, before the introduction of the Vulgate, a native version of the Old Latin with its distinctive characteristics, with several translations for some parts. (2) The Spanish Sources, a descriptive catalog of 251 Spanish manuscripts which contain some parts of the Old Latin. These include many codices of the Vulgate. These are then classified by age, palaeography, type of text or family, origin, location, and Old Latin content. (3) Monographs on the extra-biblical materials, marginal notes and Old Latin interpolations in these texts. He ascribes the origin of these to Peregrinus about A.D. 450. Another monograph follows on the Mozara-

bic or Visigothic liturgies. (4) A descriptive catalog of the Spanish Church Fathers and writers, 258 anonymous writings, and 116 writers with their pertinent works. At the end there are indexes connecting all of the catalogs. The only weakness is a number of typographical errors.

This work will replace all other existing works on the Old Latin text of both Testaments. No one can be considered any more to be an authority on the Old Latin testimony to the Septuagint or to the New Testament text without mastering it. For the first time there is in existence a Spanish work which, for all students of Biblical Text Criticism, of the history of the versions, and of historical exegesis, must stand beside the major German, English and French works on their shelves. Every school in this country which gives graduate studies in Biblical Text Criticism will need these 8 volumes on its shelves.

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ARCHEOLOGY

The Scrolls from the Dead Sea. By EDMUND WILSON. New York: Oxford University Press, 1955. vi + 121 pages. \$3.25.

Here is a stimulating book that might be described as a story about a story within a story. In a somewhat shorter form it first appeared in the *New Yorker* magazine (May 14, 1955). It is a scintillating account of some of the more human interest elements from the story of the Qumran documents, mingled with a serious attempt to interpret the larger meaning of the discovery and the contents of the manuscripts for the lay reader.

Mr. Wilson is to be congratulated on his prodigious efforts expended to gather from so vast a literature and so many persons involved, the manifold strands of information which have slowly unfolded during the past seven years. He has shown consummate skill in compiling the important material with an

eye to the human side without neglecting the sometimes less attractive facts. Sandwiched in between a beginning chapter and two final chapters which describe personalities involved in the discovery and some of his personal interpretations are three solid chapters designed to help the lay reader to understand the nature of the Essenes, their monastic community center at Khirbet Qumran, and their leadership and ideas. The information was gleaned from already known sources, the excavations, and translations of the newly discovered documents. This presentation is an uncommon feat for one in the field of competence for which Mr. Wilson has been known in the past.

One senses a certain delight in the author's iconoclasm and wonders if it was a religious antagonism that inspired his energetic research. It is here that the reviewer feels Mr. Wilson has failed. Certainly he goes too far at this stage of our knowledge of the scrolls to claim that the work of John the Baptist and Jesus are only "successive stages of the adjustment of the Jews to defeat" (p. 96). His overtone of suspicion that religious orthodoxy has restricted the free exploration of these documents by scholars is an unfortunate misjudgment. That prejudice of one kind or another may have influenced some scholarly opinions at certain points can be witnessed in the published discussions, but to suggest that only "secular" scholars are "really quite free to grapple with the problems of the Dead Sea discoveries" (p. 101) is an erroneous indictment of scholarship. Certainly Mr. Wilson beclouds the issue when he assumes that these scrolls will not fail to prove that Christianity is "simply an episode of human history" (p. 108). No matter how important the influence of these manuscripts will prove to have been, such conclusions are certainly not warranted and lack genuine historical perspective.

It seems strangely inconsistent to find the author so openly critical of the many scholars

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who have studied the scrolls with typical acumen and integrity, while he portrays the claims of the Syrian Metropolitan without the slightest suspicion of inaccuracy. In fact, one might venture further to say that scholars appear to be at a disadvantage at the hands of Mr. Wilson, who seems to have been swayed by personality and persuasiveness of those interviewed more than by published evidence.

Certain anachronisms appear in the condensed version of the discovery which should be pointed out. The scene in the Jewish Agency in Jerusalem (p. 15) which occurred in April, 1948, is recounted as though it occurred before February. The disclosure to the American School by the Metropolitan of the correct story about the discovery (p. 18) is told along with the events that happened on February 21, while the truth was not revealed until March 5.

The implication is given (pp. 17 and 113) that the Americans misled the Metropolitan regarding the publication of the scrolls. It was clearly stated to him that publication was necessary to establish the antiquity of the scrolls, and thereby their value, for it was immediately recognized that scholars would seriously question the claim of great antiquity. This prediction proved to be decidedly true, as revealed by the five years of debate that followed. Again the implication is given that the Americans deceived the Metropolitan regarding the sale of the scrolls. It is abundantly clear that his persistent refusal to clear certain matters regarding the title to the scrolls blocked every attempt of the Americans to assist him. Several careful estimates of the value of the scrolls made in 1948 and 1949 on the basis of an assumption that the documents were pre-Christian were almost identically the same as the amount finally received by the Metropolitan six years later! To point out other inaccuracies and inconsistencies would unduly lengthen this review.

Mr. Wilson has written a delightful book

for the layman and has certainly brought the Qumran scrolls into the limelight again, but for the scholar he has tended to confuse rather than clarify the issues which surround their amazing story. The price of the book is certainly out of line.

JOHN C. TREVER

Morris Harvey College

Excavations at New Testament Jericho and Khirbet en-Nitla. By JAMES L. KELSO and DIMITRI C. BARAMKI, with supplementary material by W. F. Albright, Arthur Jeffery, and C. Umhau Wolf. The Annual of the American Schools of Oriental Research, Vols. XXIX-XXX for 1949-1951. New Haven: American Schools of Oriental Research, 1955. x + 60 pages. \$6.00.

Following upon the preliminary reports which have appeared in the *Bulletin of the American Schools of Oriental Research* and *The Biblical Archaeologist*, this is the definitive publication of the well-known excavations at New Testament Jericho conducted in 1950 by the American Schools of Oriental Research and the Pittsburgh-Xenia Theological Seminary with the support of the United Nations. The results are presented with admirable clarity for the most part, and there is detailed cataloguing of the pottery and analysis of the masonry and plaster. In view of the many coins found and their importance for the dating, it might be wished that some of them had been published too.

In brief, the history of the site appears as follows: Pottery remains indicate a probable settlement in Chalcolithic and Early Bronze times. In what is now "Tell 1" a large square tower was built in Hellenistic days, probably by the Seleucids. "Tell 2," studied less thoroughly, probably had a similar tower. These are to be identified as the strongholds, Threx and Taurus, which Strabo (XVI, ii, 40) says were destroyed by Pompey (63 B.C.).

In the early part of his reign, Herod the Great completely remodeled this tower and built a hewn stone building upon it. This in turn was destroyed and replaced by a structure in *opus reticulatum*, a part of a complex of buildings of similar construction erected on both banks of the Wadi Qelt. These constituted a splendid civic center reminiscent of Rome or Pompeii.

In the type of masonry last mentioned, square-faced pyramidal blocks are set closely together into the concrete, giving a net (*reticulum*) design. This was familiar in Rome under Augustus, not again until Hadrian, and an Augustan date is indicated. More precisely, the preliminary report advanced a careful argument for Archelaus as the builder of this entire *opus reticulatum* complex. Now, however, Kelso thinks it may have been Herod the Great, after returning from one of his three trips to Rome between 18 and 9 B.C. The argument refers to evidence from Pritchard's excavation of a large building southwest of Tell 1, where there were eleven coins of Herod the Great and twenty-seven of Archelaus (BASOR 123, pp. 14f.). Since some of Herod's coins might have been continued in use in the time of Archelaus, it seems that this rather crucial point in the chronology needs fuller discussion than it is given in paragraph 32.

JACK FINEGAN

Pacific School of Religion

CHURCH HISTORY

Christ and the Caesars. By ETHELBERT STAUFFER. Translated by K. and R. Gregor Smith. Philadelphia: Westminster Press, 1955. 293 pages. \$4.50.

Two major works of the Erlangen (formerly Bonn) Professor of New Testament Learning were welcomed in English translations in 1955: *Die Theologie des Neuen Testaments* (5th ed. 1948), and *Christus und die Caesaren* (3rd ed. 1952).

The translation of the latter volume by K. and R. Gregor Smith is well done. Note for a single example of effective phrasing: "the incessant alternation of acclamation and assassination" (p. 253).

The words just quoted almost provide the theme of the imperial history narrated in the book. One after another of the emperors was hailed upon accession to the throne as the long-awaited savior of the world; of them not a few ended their lives in violence and bloodshed, and none did work that was not regarded with disillusionment within a generation or less. Even Tiberius, heir of the great achievement of Augustus, was burdened with melancholy, for so soon the golden age turned to iron.

Over against the myth of empire stood the message of Christ which was also stated in the language of myth. In the struggle between the two, why did the early Christian faith triumph? This is the essential question of the book. And Stauffer's answer to the question is that the Christian witness won out "because it was the self-witness of Jesus Christ, who was dead and is alive for evermore" (pp. 220 f.).

The working out of the whole story of the conflict and the victory is done with much erudition. The sources are ancient historians, poets, inscriptions, monuments, and coins. The most unique feature is the extended use of numismatics. Almost more than any other medium, the coinage provided the propaganda tool of the emperors. From the coin of Nero which first described the arrival of the emperor with the word ADVENTUS, to that of Maxentius which first bore the Cross, the coins are allowed to tell their first-hand, official part of the story.

The student who wishes to follow out the paths Stauffer has here suggested will wish that the author had provided references to the original sources. That he did not do so, Stauffer explains in his preface, was in order not to frighten off the non-expert, a conces-

sion which may be regretted. Lack of notes presumably also accounts for the unqualified presentation of some views which may be debatable, such as the interpretation of the marks on the wall at Herculaneum as positively from a Christian cross. Hyphenations which do not agree with Webster occur on pages 55 (correct: original) and 139 (correct: countenance).

JACK FINEGAN

Pacific School of Religion

Luther: Letters of Spiritual Counsel. Edited by T. G. TAPPERT. *Library of Christian Classics*, Vol. XVIII. Philadelphia: Westminster Press, 1955. 367 pages. \$5.00.

The pastor-theologian has been a characteristic feature of Protestant history, with the most creative and significant insights being contributed by men who were directly involved in pastoral work. This fact is clearly apparent in the American scene where the theological landscape until recent years has been dominated by men in the pastorate—John Cotton and Thomas Hooker, Jonathan Edwards and Horace Bushnell, Theodore Munger and George A. Gordon. The Reformation period was no exception, for the Reformers were by no means academic theologians. Almost without exception, they shouldered a heavy burden of pastoral responsibility. Professor Tappert reminds us that it is well to remember that "the Reformation began in Germany when Luther became concerned about his own parishioners who believed that if they had purchased letters of indulgence they were sure of their salvation."

While Luther's pastoral concern is prominent in all his writings, it finds its most detailed and specific expression in the letters of spiritual counsel which he wrote to his contemporaries. It is to illustrate the application of his theological understanding to the problems posed by particular individuals that the present collection has been compiled. Some

three thousand of Luther's letters have been preserved, and from them the editor has selected one hundred and sixty-four which contain counsel and advice for the sick and dying, the bereaved, the anxious, the perplexed, the fainthearted, the imprisoned, and the suffering; and also instructions for the guidance of clergymen and rulers as well as advice concerning the problems of marriage and sex. One other facet of his pastoral concern is illustrated by various intercessions which he made on behalf of those in trouble or need. The letters are supplemented by reports of Luther's conversations or "table talk" which have a bearing upon specific problems of pastoral concern.

As one would expect, these letters are fascinating to read, and they provide an insight into Luther's character which is not to be found in his more formal writings. It is difficult to make the transition occasionally to an age when sickness was thought to be induced by demons and the practice of black magic, but one is more often impressed with the timelessness of the problems faced and the continuing validity of the counsel offered. At every point, Luther called upon those who came to him for help to place their trust in God's mercy and forgiveness to sustain them.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

Luther. By RUDOLF THIEL. Translated by Gustav Wiencke. Philadelphia: Muhlenberg Press, 1955. xiii + 492 pages. \$5.00.

Two things stand out in this new biography of the German reformer: the deep tensions of his personal life and the doctrinal conclusions which emerged, hammered out in the white heat of controversy.

Luther appears as "an ever-struggling man," whose "inassive external conflicts" actually helped to bring release from his inner "earthquakes of the soul." Among the conflicts illuminatingly treated are those with

the Pope and the Catholic theologians over indulgences and the whole principle of work-righteousness; with Karlstadt over the latter's insistence on the importance of serious effort to follow Christ; with Münzer over the certainty of one's election through the testimony of the Holy Spirit; with the peasants who dared to broaden the notion of Christian freedom to include freedom from economic bondage in this world; with those followers of Luther who construed freedom as license to do as they pleased; with Erasmus over the worth of human reason and learning; with Zwingli over the Lord's Supper; and with Melancthon over the possibility, following the experience of divine grace, of a new life of active holiness. Interwoven with all these are the inner anxieties—the *Anfechtung*—of a man torn with uncertainty concerning his own election, yet supported nevertheless by humble trust in God.

The major elements in Luther's theology are also discerningly interpreted: the corruption of man through Adam's fall; the bondage of the will; the absoluteness of the divine election; justification by pure grace through faith alone; the incapacity of reason to fathom God, who though thus hidden is yet revealed in Christ; the real presence of Christ in the elements of the Lord's Supper; the sharp but uneasy separation between the kingdom of this world and the kingdom of God, the secular and the spiritual authority.

The book opens with the events connected with the dispute over indulgences between 1517 and 1521, culminating in the emperor's decree declaring Luther an outlaw. It then shifts to the young Luther's experience in the thunderstorm in 1505 which brought his decision to become a monk. This device achieves dramatic effect, but somewhat confuses the chronology. The author manifests an intimate acquaintance with Luther's works, especially the autobiographical disclosures found in the letters, polemical writings, sermons, speeches, and Bible commentaries.

Much of the text is in Luther's own words, though there are no specific page references, and there is no index. These will not be missed by the non-specialist reader to whom the book is mainly addressed, but including them would increase its value for teachers and other serious students.

The author is obviously an admirer of Luther, but not a hero-worshiper; the weaknesses as well as the true greatness of the reformer are clearly portrayed. Occasionally, however, the reader wishes that Thiel had supplemented his careful exposition of cardinal Lutheran doctrines with some critical evaluation.

The book closes with helpful estimates of miscellaneous aspects of Luther's life and thought, including his amazing vitality, his daily work routine, his appreciation of nature and science, his patriotism, his contribution to Bible translation, and his ethics.

S. PAUL SCHILLING

Boston University School of Theology

The Development of Modern Christianity.

By FREDERICK A. NORWOOD. Nashville: Abingdon Press, 1956. 256 pages. \$3.75.

This "concise introduction" to the history of the church since 1500 by Professor Norwood of Garrett Biblical Institute is written lucidly, confidently, and often with especially helpful insight. The restricted text, to which reading lists are appended chapter by chapter, invites extended reading in sources and secondary works. The book will be useful primarily as a text for college classes.

The title-word "development" is an important key to the character of Professor Norwood's work. Church history, thus, does not arbitrarily stop or decline in significance with, say, the Thirty Years' War or with Wesley; Norwood in fact redresses the usual balance and devotes more than proportionate attention to the years 1603-1955. Again, the denominations are not treated under cate-

gories arbitrarily imposed, as in a handbook of denominations; they appear within historical development. Nor is American Christianity presented as a self-contained compartment of church history; Norwood relates it, as part of the greater expansion of the faith, to European Christianity. Though he stands within the community he describes (which is perhaps an advantageous position for a church historian), the author rightly disavows the distinction between "church" and "secular" history and relates the church to her environment at as many salient points as his self-imposed limitations will permit.

The book contains five chapters: I. From Revelation to Reformation [100-1500], II. The Age of Reform [1500-1648], III. The Age of Enlightenment (a rather confusing title for an era [1603-1815] of such diverse tendencies as Puritanism, Protestant scholasticism, Pietism, the Evangelical Revival, as well as *The Enlightenment*), IV. The Age of Progress [1815-1914], and V. The Age of Turmoil [1914-55].

The inadequacies of the book seem to be the result of the author's self-imposed limitation of the length and detail of his text. Some of his definitions are meaningless (Gnostics: "pagans in Christian garb"); others are partial and misleading ("Montanists had, through extreme asceticism . . . , broken with the main tradition"). The point about the diversity of the early church (p. 12) needs the balance of a paragraph on apostolic tradition and the episcopate, perhaps with a passage from Cyprian or Irenaeus on the nature of unity. Lutheran history is not pursued beyond 1555, which means that the Formula of Concord is not discussed and that the German Reformed Church never gets born. Bucer's influence upon Calvin, the Reformed Church, and the Church of England is not mentioned. The last eight pages are devoted to the "most significant phase of modern Christian history"—the Ecumenical Movement. Coming

at the end of this record of the rise of many denominations and of the prevalence of sectarianism, this section needs preparation—some indication at least of the unitive efforts which were made within Protestantism from the Reformation era itself to modern times, some discussion of the nature of the unity sought by the various unitive traditions. The business term "merger" is read here with certain qualms.

But these inadequacies—for which the nature of the book rather than the author is to be held accountable—are outweighed by the general excellence of this work. It can be used with confidence.

BARD THOMPSON

Vanderbilt School of Religion

THEOLOGY

Biblical Religion and the Search for Ultimate Reality. By PAUL TILLICH. Chicago: University of Chicago Press, 1955. x + 85 pages. \$2.25.

In this little volume Tillich examines the confrontation of biblical religion and philosophy, identifying and analyzing with his characteristic skill and clarity the issues of conflict between religion's "ultimate commitment" and philosophy's "ultimate concern." Instead of infinite contradiction, Tillich finds unity in the affirmation of biblical faith and the inquiry of philosophy. These refer not to two ultimates, which would be an impossibility (p. 58), but each implies, comprises, and necessitates the other.

Biblical religion is not structured on a pure revelation for such does not exist. "Every passage of the Old and New Testaments is both revelation and religion. . . . And . . . in one and the same passage revelation and the reception of revelation are inseparably united" (p. 4). Biblical faith cannot escape the problem of human involvement and language in the Bible. This human factor raises the question of the ultimacy of one's commit-

ment, for faith in anything preliminary to ultimate reality would be, biblically speaking, idolatry (p. 59).

Philosophy is ontology, the question or "word of being" (p. 6); hence the philosophic enterprise is the inquiry concerning or the search for ultimate reality (Being). The philosopher's doubting and questioning is based upon something he already knows (p. 62), and while there is no saving ontology, there is no search for ultimacy without commitment.

Religion and philosophy thus belong to each other, require each other, and create each other. So Tillich concludes, "*Against Pascal I say: The God of Abraham, Isaac, and Jacob and the God of the philosophers is the same God*" (p. 85).

Whenever Paul Tillich speaks or writes there can be no doubt that a giant is in the land. For a long time Tillich has awed us, philosophers and theologians of all varieties, by the power of his unquestionable greatness. This he will continue to do. But another source of his *mysterium tremendum* has been our inability to determine from him whose battle he is fighting. That mystery no longer exists: The author of this little book is first and foremost a philosopher. I do not presume to be the little David to make duel against the "sword, spear and javelin" of this theological Goliath, but like David, "in the name of the Lord of hosts, the God of the armies of Israel," I protest that Tillich defies biblical faith.

(1) Those who "infuriate" Tillich by denouncing philosophers while borrowing the language coined by philosophers to "explain the concepts of the Old or New Testament writers" (p. 7) are not Biblical theologians. The Biblical theologians' data are not concepts, but what the Lord has done, the saving acts of God in the history of Israel. We may borrow language from philosophers, but the meaning is determined by the Revelation.

(2) The human factor in the Bible is a

difficult one for Biblical scholars, but there is an amazing agreement among these scholars in distinguishing the Word of God from the words of the Bible.

(3) At every juncture in his discussion of the confrontation of these two ultimate concerns Tillich makes Biblical faith humble itself before philosophy. It is not inaccurate to say that Tillich makes Biblical faith serve philosophy by giving the search for ultimate reality a reverent demeanor. In this book, Biblical faith is not permitted to stand in judgment upon philosophy.

EDMUND PERRY

Northwestern University

Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern. By EDUARD SCHWEIZER. Zurich: Zwingli-Verlag, 1955. 159 pages and index. Fr. 15.50.

This essay takes its place in the growing list of excellent monographs in biblical theology edited by the two eminent Biblical scholars, Eichrodt and Cullman.

A monograph represents intensive study in a fairly circumscribed area. As such, it offers documentation and critical detail which a general article customarily lacks. Yet, by virtue of its limited scope, it is truncated in respect to broader contexts of related fields. It runs the danger of becoming merely esoteric. But a monograph also may be a self-enclosed unit of scholarly work, upon which more comprehensive studies and books may be reared.

Dr. Schweizer's essay, of course, partakes of both the virtues and vices of the monograph form, but its virtues far outweigh its inevitable vices. He offers a painstaking analysis of the evidence in respect to the concept of discipleship. This analysis takes its distinctive dimensions from the notions of Christ as the subject of humiliation and exaltation, and is oriented to relevant Old Testament materials, late Judaism, and Ju-

daistic and Hellenistic Christianity. The weight of the investigation falls upon the possible answers to the question of what following Jesus means. In probing these answers Schweizer examines the significance of certain familiar terms applied to Jesus in the New Testament—the obedient Jesus, the risen Christ, the son of God, and man and Lord. An appendix explains such subsidiary themes as the views of the “Uppsala-Schule” and the idea of the “Corporate Personality.”

Some questions are bound to occur. Do theological presuppositions govern exegetical considerations? Does the Pauline-Reformation tradition dictate the answers to the meaning of “the way of Jesus”? Is there a too easy passage from the words of the “historical” Jesus to those of the Christ of faith? (Some forms of Continental theology persist in ushering the historical figure of Jesus to the exit of biblical theology—only to find they have to bring him back again to initiate a specifically Christian theology!) Does Doceticism lurk behind Schweizer’s position?

This is a valuable study of a technical problem or area to which the biblical scholar will turn in gratitude. Its clarity and discrimination commend it for serious work.

CLYDE A. HOLBROOK

*Oberlin College and
Graduate School of Theology*

Changing Conceptions of Original Sin, A Study in American Theology Since 1750.
By H. SHELTON SMITH. New York:
Charles Scribner’s Sons, 1955. 229 pages.
\$3.50.

The single most continuous concern of American theologians has been the doctrine of man. No other doctrine provides so clear-cut an historical continuity in American thought, so controversial a subject ready for delineation, so theologically seismic a concern, nor so serious a theological interest to-

day. This study is an attempt “to understand the historical changes through which the doctrine of original sin has passed in American theology” (p. ix). It is not a complete history, but an account of the basic changes made in that particular doctrine. Hence, the reader must not expect to find here anything similar to Frank H. Foster’s, *A Genetic History of the New England Theology*. Nevertheless, in its more narrow concern Professor Smith’s work may well prove to be more valuable as an approach to understanding the development of American theology. For one thing, the reader is much more able to sustain in his mind the single doctrine of original sin while the changes upon it are rung. Hence, a significant pattern of American development emerges. Again, the study moves from Jonathan Edwards right down to the present revival of the doctrine by Reinhold Niebuhr and Paul Tillich. Thus a two hundred year period of American theological development which has languished in obscurity is brought into clear significance. It is a grand contribution to the growing appreciation of religion in America, and a happy departure from denominational history and sociological interpretations of the fissiparousness of American religion.

After opening with a description of the Federal Doctrine of Original Sin which characterized old Calvinism the author shows the sources of the growing Arminian sentiments which led to the dismissal of Jonathan Edwards. A chapter is given to John Taylor, “the greatest foreign foe of Federalist anthropology in New England” (p. 13). Another describes the spread of Taylorism by Samuel Webster and Charles Chauncy. Although it is made clear that Chauncy, as the great champion of God’s infinite benevolence, believed in the ultimate salvation of all mankind, no hint of Universalism is given, and no mention is made of John Murray. However, a good chapter deals with the Unitarian

challenge as made by Channing and in the Ware-Woods controversy.

The New Haven Theology, particularly in the person of Nathaniel Taylor, is very well treated. Frank Foster called Nathaniel Taylor, "the most original, powerful, and widely influential mind which the New England Theology ever possessed." Horace Bushnell's "condition of unnature" is examined, and it is concluded that "he cannot be aligned with the Unitarians in their doctrine of man. Indeed, he stands much closer to Edwardian Calvinism at this point than to Unitarianism. . . . In reality, then, his basic principle of 'comprehensiveness,' to which he was devoted, led him to formulate a position that was uniquely his own" (p. 163).

The greatest challenge to the Edwardian version of the fall and original sin was Darwinianism. With it emerged the New Theology ably preached by T. T. Munger, Newman Smyth, and "one of its most eloquent exponents" (p. 171), George Angier Gordon. Smith writes of Gordon, pastor of Old South Church, Boston, from 1884 to 1929, "But Gordon was more than a distinguished preacher; he was also an accomplished theologian, whose writings explored the basic questions of contemporary religious thought" (p. 172). Also noted are Washington Gladden, who saw the social implications, and Lyman Abbott, the great popularizer. The New Theology is presented not only by preacher-theologians, but through the treatment of such great teachers as William Newton Clarke of Colgate University, whose *Outline of Christian Theology* was so widely studied, and William Adams Brown who was on the faculty of Union Theological Seminary from 1892 to his death in 1943.

A final chapter on the revival of the idea of the fall and original sin credits Walter Rauschenbusch with a large role. "It is not too much to say that, in his final phase of thought, he foreshadowed a realistic view of sin which found fulfillment in Reinhold Nie-

buhr" (p. 199). There follows a succinct presentation of Niebuhr's position. The concluding discussion of Paul Tillich is especially interesting since much of it is from a recorded series of Tillich's class lectures at Union in the spring of 1952. His as yet unpublished second volume of *Systematic Theology* will treat this doctrine. Hence, we have some insight here as to what he will say in that volume.

"The past is prelude." The doctrine of original sin has certainly not reached a final formulation, and it is well to know its history in American thought. But there are other doctrines which can be treated similarly to this one with great value although perhaps not as easily. Christology deserves such a volume. In 1859 Oliver Wendell Holmes said, "Our religion has been Judaized; it has been Romanized; it has been orientalized, it has been Anglicized, and the time is at hand when it must be Americanized." Rightly understood Holmes was correct, and H. Shelton Smith has made a noteworthy contribution to it.

JOHN FREDERICK OLSON

Syracuse University

A Layman's Guide to Protestant Theology.

By WILLIAM HORDERN. New York: Macmillan Company, 1955. 215 pages. \$3.50.

This "guide" is a propaedeutic for modern orthodoxy. It proceeds in a semi-dialectical fashion. The first four chapters deal with orthodoxy: its growth from the New Testament to the medieval theories of the atonement; threats to it from Kant, Spencer, Marx, Freud, Harnack, Schleiermacher, Ritschl, and sectarianism, Socinianism, and Deism (all in one chapter); the defense of orthodoxy as Fundamentalism by Machen and Carnell; and the remaking of it as Liberalism. Four types of Liberalism are distinguished: humanism, empiricism, prophetic religion, and evangelical liberalism. Wieman and Brightman are the empiricists. Fosdick,

Brown, and Coffin represent evangelical liberalism. The fifth chapter deals with the remaking of liberalism since 1935 with special reference to Fosdick's sermon, "The Church Must Go Beyond Modernism." Quite predictably there follows the rediscovery of orthodoxy from Kierkegaard, Barth, and Brunner. Reinhold Niebuhr, to whom the author was Class Assistant, has a chapter all his own, as does Paul Tillich, to whom the author was Tutor Assistant. A chapter entitled, "Orthodoxy as a Growing Tradition" gives Dr. Hordern a chance to present his own proclivities together with brief accounts of contributions by Temple, Baillie, and Aulen.

This book has the virtues of clarity of structure, simplicity of vocabulary, and succinctness of expression. The first chapter is a marvel of summarization. It certainly should be helpful to intelligent laymen and college students.

However, there are certain judgments which need further thought. For example, it is assumed that the orthodoxy of the first century constitutes a valid faith and body of insight for the twentieth century problems. He writes, "Christian theology is not a philosophical system that was thought up by men in the quiet of the academic study. It was hammered out by men who were on the firing line of the Church. Every plank in the platform of orthodoxy was laid because some heresy had arisen which threatened to change the nature of Christianity and to destroy its central faith" (p. 16). This is to assume that there was a faith once delivered rather than a variety of faiths held. It is to ignore the fact that heresy precedes orthodox definition, and that what comes to be defined as orthodox may well be the political definition of sinful men driven by ecclesiastical ambition, loaded with the relative prejudices of their day, and near-sighted in their vision of the destiny of one humanity.

Or again, he writes, "The supreme revela-

tion is given *in the life and person of Jesus*. The revelation is not his teaching or his acts, but himself. We see through the Gospels how he inspired those who saw and knew him. The episodes told in the Bible represent a small fraction of his total life, but they are revealing events in which the *full nature of his personality comes through*" (italics mine) (p. 190). And yet when a hundred pages earlier the author is engaged in the modern theological pastime of disparaging liberalism and beating the stuffing out of a straw man he writes, "The quest for the Jesus of history has turned out to be will-of-the-wisp" (p. 105). Now either we lay hold of the Jesus of history or the orthodox "supreme revelation" is "will-of-the-wisp."

Along the same line he writes, "We cannot say that archaeology and biblical criticism have proved the truth of orthodoxy, but in recent years they have given more comfort to the orthodox than to the liberal" (p. 104). What comfort can the orthodox find in the Ugaritic parallels to Hebrew literature? How happy are the orthodox over the conclusion that there was more than one pre-Christian version of the Septuagint? And what self-assurance can they find in the Qumran texts?

A brief paean of praise rings out for Fundamentalism no doubt because it is an arch-enemy of liberalism. He writes, "This faith moved men to abolish slavery; it is the faith that went west with the pioneers. Today its adherents give more of their time and money to charity and the promotion of their religion than do those of any alternate position" (p. 75). Fundamentalism and the abolitionist movement are not identical. Indeed, it might appear that such strongholds of Fundamentalism as South Africa and the southern United States are not noted for leadership in desegregation today. And as for dollar contributions—one must beware lest he pay his tithe of mint, cummin, and anise, and forget social justice.

"Millions now living will never die"

is the watchword of the Jehovah's Witnesses sect, one of those discussed by Dr. Horton Davies in the symposium in the summer issue of *RELIGION IN LIFE*. The symposium in this issue deals with the "centrifugal" sects—the religious movements that are going away from historic Christianity with increasing speed and force. Dr. Davies, formerly of Oxford University, is now professor of religion at Princeton University.

After pointing out that approximately seven million people in the United States belong to one of 400 sects, Dr. Davies enquires into the growing strength and numbers of the "holiness" type of sect. He enumerates the leading characteristics of three of the most widespread groups: Seventh-Day Adventists, Jehovah's Witnesses, and the Assemblies of God. Dr. Davies' conclusion is that consideration of these sects should not lead to Pharisaical attitudes of superiority and that the sensitive churchman will recognize the sects as sheep seeking an adjacent fold.

Charles S. Braden, former professor of the history of religions at Northwestern University, treats the social conditioning and development of Pentecostal and Adventists groups, and Charles W. Ranson, general secretary of the International Missionary Council, writes of the missionary zeal of the sects and the problems they present to the younger churches.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

Some of the articles in this issue:

- "Religion in Crisis and Custom," by Arthur L. Swift
- "Rethinking the Protestant Doctrine of Vocation," by E. Clinton Gardner
- "The Body of Christ as Metaphor or Fact," by the late Edwin McNeill Poterat
- "Manuscripts and Peoples of the Judean Desert," by Walter J. Harrelson

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Despite these defects which arise from a zeal for "Orthodoxy as a Growing Tradition" this book remains the best of the recent attempts to clarify Protestant theology.

JOHN FREDERICK OLSON

Syracuse University

Martin Buber: the Life of Dialogue. By MAURICE S. FRIEDMAN. Chicago: University of Chicago Press, 1955. 310 pages. \$6.00.

Professor Maurice Friedman of Sarah Lawrence College has written the first full-length study of the thought of Martin Buber. The book opens with a brief discussion of Buber's early thought, and then treats at some length two central problems around which his thought has revolved: human nature as arising out of, and finding its locus in, dialogue, and the problem of evil. The book concludes with a discussion of the implications of Buber's thought for a variety of fields such as education, psychology, social philosophy, biblical studies, and Christian and Jewish theology. Friedman gives an excellent, well-rounded view of Buber's thinking, but his book would be even more valuable had he shown more clearly Buber's relations to his predecessors, especially Feuerbach and Dilthey.

As befits a true and original philosopher, Buber has much that is interesting to say about many significant problems (e.g., his view that evil is fundamentally decisionlessness), but this survey of his thought makes more clear than ever that it is his analysis of the I-Thou relation in contrast to the I-It relation that is his most substantial contribution. Man's being, according to Buber, lies in the relationship between an I confronting a Thou, and not in either individual himself. Since all human socio-cultural activity is grounded in language and ultimately speech, all social institutions and cultural products depend on and are grounded in this personal

relation between I and Thou. It is this relation that is the real source of creativity in human affairs and it is this that is the really human. Since all scientific knowledge, as well as all other knowledge, is grounded in and presupposes the I-Thou relation, this position has enormously important implications for the question whether man can be understood in terms of objective scientific knowledge, as Friedman shows particularly in the chapter on epistemology.

Contemporary Christian thinkers have been very much interested in Buber's discussion of the I-Thou relation. Buber's earlier mysticism, however, has led him to think in ahistorical terms, and this gives rise to some serious problems for the Christian theologian. The I-Thou relation for Buber is always in the present. It is apparently not grounded in the memory of some event in the past (e.g., the Exodus from Egypt, or the coming of Jesus Christ) and the hope for the future (e.g., the coming of a day of final judgment and redemption), but rather consists simply in the immediacy of God's presence in creation and redemption in every moment of the present. Despite the fact that Buber discusses the traditional Jewish emphasis on history and man's historical character, it seems clear that one's situation in history makes little difference for his actual or potential relation to God. Buber can even speak of the Buddha's relation to the "Unborn, Unoriginated, Uncreated" as an I-Thou relation (p. 225).

This ahistorical side of Buber's thought appears also in Buber's conception of sin. Though sometimes he seems to recognize the way in which the sin in man's history binds him in the present so that there is no escape (especially in the case of "wicked" men who are somehow worse off than ordinary sinners, p. 109), this condition apparently is rare in Buber's view, and in any case is not the fate of all men, as the Christian doctrine of the Fall implies. Man's nature has not itself become corrupted because of the his-

tory through which man has passed, though often man's actions are evil. "Man is, as man, redeemable" (p. 86). Thus, though Buber's thought differs from traditional mysticism through insisting on the reality of the personal relation between man and God, it nevertheless remains a kind of ahistorical personalistic mysticism.

Friedman's book depicting Buber's thought in its wholeness should be very valuable indeed to all who are so heavily indebted to Buber for his development of the notion of personal relatedness.

GORDON D. KAUFMAN

Pomona College

Personal Experience and the Historic Faith.

By A. VICTOR MURRAY. New York: Harper and Brothers, 1955. 304 pages. \$3.75.

In this book the president of Cheshunt College, Cambridge, argues that history and experience must be united and seeks to discover how this may be done. "How can it be said that a person can have not only personal, but also mutual relationships with a figure [Jesus Christ] in history? Clearly this is something which if true does not belong to the ordinary course of Nature" (p. 19).

History must be relevant to experience. "We are distant from a historical fact, not according to the stretch of time between it and us, but according to the measure of its significance" (p. 81). History is not to be interpreted by determining what "happened," but by estimating the significance of what happened to the people to whom it was happening and who caused it to happen.

But value experience is not alone enough to satisfy the claims of high religion. The excellence of the Hebrew-Christian tradition among world religions lies in its vitally historic character. "The teaching of Jesus matters little in itself, and it is a cheap form of amusement for the more sophisticated type of rationalist to show its parallels with Confucius and other sages. The thing that makes

it matter is the altogether unique relationship set up between the person who follows it and the Person who gave it" (p. 207). God's Covenant with his people and his presence in Jesus are historic facts as well as experiences of value.

Murray calls this unification of experience and history supernatural because it involves the overcoming of two natural limitations of the self: subject-object tension and space-time separation. In criticism of Murray it might be said that space-time transcendence can scarcely be called "supernatural" unless we restrict ourselves to an extremely narrow definition of Nature. It is a constant experience of every person, and is one of our best evidences for the fact that a person cannot be completely identified with his body. As for the overcoming of subject-object tension, it may be doubted that this is ever overcome as long as consciousness is present. Tacit admission of this is given by the claims of many mystics that their experiences lie beyond consciousness. But doubt is cast upon this interpretation of their experiences by the clear evidence, even in those cases quoted in this book, that mystical experience always comes according to the temperament and past experience of the one who has it.

Murray says many wise and practical things about the disciplines through which we can rise above narrow selfhood and achieve personal experience of the God we know about in history. But he really never seems to solve his central problem. Perhaps this is because it is an insoluble problem in the way it is stated, a false one raised by an inadequate Christology. If we accept the fact that God was in Christ without passing to the idolatry of asserting that Jesus is God, we no longer need struggle with the question of how we can have personal acquaintance with a revered but long dead figure in history.

WILLIAM HENRY HARRIS

University of Arkansas

ETHICS

Christian Ethics and Moral Philosophy. By GEORGE F. THOMAS. New York: Charles Scribner's Sons, 1955. xi + 539 pages. \$5.75.

The achievement of Professor Thomas in this book is one of the most encouraging signs in the religious and philosophical world we live in. For it constitutes a well-built monument to the conviction that Christianity and philosophy cannot live in logic-tight compartments or even in independence from each other. Athens has a great deal to say to Jerusalem. Jerusalem will never convert Athens without understanding Athens at its best and at its worst, and then showing in what ways the effort of Athens can reach its destination with the help of Jerusalem. In this competent, balanced, stimulating, constructive, and systematic book, free from jargon and contentiousness, Professor Thomas is paving the way for the kind of effort which has always marked great theological and philosophical effort. May many more of us follow in his path!

All of us can learn from the critical exposition of the theory and application of Christian ethics which encompasses two thirds of the book. But we also learn from Professor Thomas' treatment of basic problems in moral philosophy: the nature of happiness, duty, values, and virtues. What is especially commendable about the latter is that he does not pontificate "from a Christian point of view" about the defects in philosophical ethics. Within the necessary restrictions of space he competently meets the philosopher on his own ground, indicates the strength and weaknesses in the positions objectively expounded, and then tries to show that Christian ethics, within a critical Augustinian framework, helps to supply the needed or neglected insight. Thus, Professor Thomas has developed the basic structure of his own system of ethics in his attempt to bring into comprehensive unity the

insights of self-critical Christian faith and self-critical reason. This book deserves to be studied as the main lines of a creative, independent ethical system.

This, I suppose, is the time to say that one finds the treatment of this thinker or that problem inadequate—and I have serious queries even at what seem to me to be important points—but the basic impact of this book concerns me more than this or that point. What readers like myself, perhaps, need Professor Thomas' further help with may be suggested all too briefly as follows:

When one asks the question, Why is moral philosophy not an adequate basis for the good life, what does Professor Thomas reply? Basically, that moral philosophy has "seldom been able to waken in men a love of the good or to stimulate their wills to do the right," that "man's effort to attain virtue by himself is often a source of moral dangers" owing to man's self-centeredness, that "without faith and love, the attempt to attain virtue and do good work often leads to self-righteousness," that there is "nothing in moral philosophy which can stimulate aspiration like the Christian views of a universal community based upon love of God as Father and love of all men as brothers" (pp. 370-372).

What is notable in each of these replies? They deal with the problem of motivation and power. Not one of them helps a human being *define* what that love is, what that love involves. Each of them points to a very important *psychological* problem, but each of them raises the question: How do these psychological counsels help one to know what the actual structure of the life governed by the love of God and man is? In a word, when men are trying to discover what the good life is, is it enlightening to tell them that they cannot achieve the good life without the love of the good (which they, as moralists, are trying to define)? I hazard the thesis that Professor Thomas' own book shows

that there is no clear light on the nature of the good life or of love except as we attempt the philosophical task. How does the Christian or anyone else know what love means and why it is better than other experiences unless he critically relates them to each other and comes to a decision? Christian Ethics as ethics is moral philosophy. But it is a philosophy because it takes seriously all of experience, including Christian experience, in its search for the nature of what the good life is. This means that if Christian ethics is true it is true because it, as a total system, weaves together the whole of experience more coherently than any other ethics.

PETER A. BERTOCCI

Boston University

Ethics. By DIETRICH BONHOEFFER. Edited by Eberhard Bethge. New York: Macmillan Company, 1955. xii + 340 pages. \$4.00.

This book consists of the parts of the manuscript that were completed before Bonhoeffer's arrest by the Nazis and which escaped detection by the Nazi authorities. As a result it contains incomplete chapters, often with the author's outline of what the remainder was to be. It contains both repetitions and contradictions that might well have been ironed out if the author could have completed it. But it is well that the editor has chosen to give us the manuscript as he found it for what it may lack in finish it gains in vitality as the words of a modern martyr, written against the background of diabolic tyranny.

For Bonhoeffer, ethics are centered wholly in the Word that God has spoken through Jesus Christ who has reconciled the world to God. Ethics are the way in which the form that was made known in Christ takes form in the world. Therefore, ethics can never be purely speculative, or a set of sys-

tematic rules and regulations; ethics consist of a living relation between Christ and reality. They come in the form of God's concrete word to an individual in his historical situation. Ethics thus require the whole of man, not just motives or actions.

Throughout his book, Bonhoeffer is aware that Christ is Lord of all and so opposes any division of ethics into sacred and secular. The same law and gospel apply to unbelievers and believers, to church and state. The church is not to rule the state nor is the state to rule the church; both are to serve God. For this reason he argues that Protestantism must regain a concept of the natural and the place of natural ethics. The natural is not simply distorted by sin and the fall, it is also the protection of life against the unnatural. There is an important difference between the good and the evil even among the unbelievers.

Natural ethics and revelation come together in the understanding of the four mandates that God has willed: marriage and family, labor, government, and Church. Amid all changes of historical institutions, these four remain. Within them the individual must find his vocation and make his concrete decisions.

One is surprised to find that Bonhoeffer, even while he was engaged in his anti-Nazi plot, thought of government in an almost divine light and that he discouraged the thought of rebellion against it. German Lutheranism has had great difficulty in finding the New Testament balance between acceptance and defiance of governmental authorities. At this point Bonhoeffer's deeds are a more eloquent witness to the Christian faith than his words.

This is a book of profound insight and it is an important contribution to Protestant understanding of ethical issues. It is primarily a discussion of the framework in which ethical thinking is to be done although there are some penetrating discussions of concrete

ethical problems. At all points the book gains greater cogency when we recall that its author was prepared to live this faith in the face of tyranny and to die for it.

WILLIAM HORDERN

Swarthmore College

Moral Principles in the Bible. By BEN KIMPEL. New York: Philosophical Library, 1956. 172 pages. \$4.50.

The Bible is a book of many facets, and is subject to many and diverse interpretations. To some, the Bible is a book of science, philosophy, history, poetry, etc. To others, the Bible is merely a collection of ancient documents which bear no relevance to modern times. Still others regard it as the Word of God to be taken literally in every respect. A label should be placed across the covers of every Bible, "HANDLE WITH CARE—DANGEROUS!"

The author of the book under review undertakes to consider the moral principles in the Bible in the hope of making some positive contribution to moral philosophy. The subject is discussed in six chapters under the following titles: The Prophetic Interpretation of Human Life, The Prophetic Interpretation of Moral Judgment, The Moral Criterion of Prophetic Religion, Metaphorical Affirmations of Moral Judgment, A Religious Explanation for Moral Principles, An Empirical Analysis of Moral Principles.

It should be pointed out that moral principles in the Bible, if indeed they may be termed moral principles, are essentially religious principles, or theocentric and Christocentric principles. Biblical man behaves morally because of his unique covenantal relationship to God. Sin in the Bible is not a breach of some moral code, but a failure to acknowledge God to be the source of man's being and doing.

The author defines a moral principle as "a pattern of life; and patterns of life differ in their moral value because they differ in their effectiveness for attaining well-being . . . therefore, a pattern of life which does not contribute to the achievement of well-being is morally unsound for an observable reason" (p. 124). Can this criterion be applied to biblical principles? The answer is, hardly. The opposite of sin is not well-being, but grace—God's grace. Sin is essentially idolatry—self-idolatry. The idea of "well-being" (*eudaemonia*) is a Greek and not a biblical idea. To attempt to turn the Bible into a book of moral principles is to misunderstand it altogether. The Bible is essentially a book for a covenantal people related to God in a unique way. Hence, it has no meaning to people outside that covenantal fellowship.

To take the Sermon on the Mount, for instance, and turn it into a code of moral principles without specific references to the Person who uttered them, is to make nonsense of the Sermon. A careful analysis of the Sermon should make it clear how utterly impossible it is to apply it to daily life, apart from a personal commitment to Christ. This involves the taking up of the Cross daily. It is quite easy to say, "all you have to do is live according to the Golden Rule or the Sermon on the Mount." It is quite a different matter to put them into practice outside the context of the Christian *Koinonia*.

The so-called individualism of Jeremiah and Ezekiel has nothing in common with modern individualism. The individual in the Bible is always an individual within a covenantal community, and his behaviour is oriented in that community. In the humble opinion of this reviewer, this book contributes very little to either philosophical ethics or Christian ethics.

LOUIS SHEIN

*St. Cuthbert's Presbyterian Church
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PSYCHOLOGY OF RELIGION

Emotional Problems and the Bible. By GEORGE H. MUEDEKING. Philadelphia: Muhlenberg Press, 1956. 188 pages. \$3.00.

Keen insights. Sound scholarship. Vivid figures of speech. Orthodox psychology. Respect for medical psychiatry. Thorough knowledge of the Bible. Sympathetic appreciation of human needs. Creative synthesis of truth from various areas of learning. These are some of the phrases with which this reviewer enthused over the first chapters of Pastor Muedeking's excellent study.

Perhaps his chapter IV, "The Domestication of Hatred," best illustrates the combination of profound insights and practical conclusions. "Hatred is a wild animal within our soul. But it can be domesticated if we employ the insights of the Bible, using the two suggestions it gives us. Harness the beast with work and play. Let it be daily put to labor in acts of love" (p. 90).

Though one might carp about a taint of "Biblicism" in the neglect of the historical processes of revelation or time differences among Bible incidents, there is no evidence of excessive authoritarianism or of serious lack of historical perspective. And then the author's somewhat authoritarian doctrine is directly qualified in his treatment of "Freedom Can Be Enjoyed."

Other challenging chapter titles are "Anxiety Can Be Cast Away," "Guilt Won't Stay Buried," "Inferiority Does Not Belong." In each of the nine chapters a fairly exhaustive study is made of the Bible backgrounds bearing on the specific problem.

Loneliness is seen as an accompaniment of our type of human culture. Perhaps it is caused by the same factors of individualism and competitive capitalism which have gathered populations into vast impersonal cities. In any case it is curable without an escapist

retreat to the so-called "simple life." Muedeking finds in Bible allusions and episodes abundant parallels to the gnawing problems of loneliness. He proposes improved procedures which can and must become more general in our maturing democracy. It is not to be a groupism which overlooks or exploits the individual person. Neither is it to be an individualism which denies social responsibility. Rather, the developing pattern is to become a biblically revealed brotherhood built on mutual trust and shared group interests.

Serious students, whether pastors, or college teachers, or counselors in other relationships, can hardly fail to appreciate the originality and to benefit from the practical guidance provided in this book. May we add as a challenge or "dare" that literate laymen will also be aroused and their understandings will be nourished by the reading of this revealing discussion of their problems.

HARRIS DAVID ERICKSON

Evansville College

Sex in Christianity and Psychoanalysis. By WILLIAM GRAHAM COLE. New York: Oxford University Press, 1955. xiv + 323 pages. \$4.00.

This is the most competent treatment of its subject that I have seen. It is an attempt to reconstruct the Judeo-Christian interpretation of sex—which exalts virginity and tolerates relations in marriage for procreation and as a concession to human passion—in the light of the challenge and discoveries of Sigmund Freud and the psychoanalytic school, who assume the naturalness of sex, subordinating procreation to pleasure, and have called for a relaxing of the traditional codes. Chaplain Cole comes to three reconciling conclusions: (1) The "glad and grateful acceptance of sex" as good, an implication of both the Christian doctrine of creation and Freudian naturalism; (2) sexual deviations

not as iniquities to be condemned but as symptoms of a disturbance which has anxiety at its roots (though Christianity focuses on existential and psychoanalysis on neurotic anxiety); (3) a therapeutic rather than a punitive attitude toward sexual irregularities, the Christian doctrine of redemption joining hands with psychoanalytic insistence on the reorientation of inner attitudes. The book is marked by a clear style, a wealth of information, masterful summaries of historic positions, and penetrating criticism, particularly of the stuffy deliverances of Christian orthodoxy, though an impartial observer would probably admit that the author applies the rod more cuttingly to the religionists than to the psychologists.

This study suffers somewhat from ill-proportion: the exposition and evaluation consume almost three hundred pages, against only a few more than forty devoted to positive reconstruction. Exemplary in its history and psychology, the book betrays moral shortcomings. Translated into ethical terms—and ethics has the right to speak, since sexual activity falls within the sphere of moral conduct—the author is attempting a synthesis of Christian rigorism with Freudian hedonism—two extremes which hardly exhaust the moral alternatives! Some basic ethical considerations do not get their proper weighting: the equal moral significance of the act with the motive in matters of right; the evil social consequences of well-motivated individual acts; the self-sacrifice which arises from the very necessities of choice; the urge to perfection, whose voice is conscience and whose fruit is moral growth. Chaplain Cole's argument is valid as far as it goes, but had these items been inserted into his equation, he would have come out with a different answer.

FRANCIS GERALD ENSLEY

The Des Moines Area
The Methodist Church

MISCELLANEOUS

Christianity and Symbolism. By F. W. DILLISTONE. Philadelphia: Westminster Press, 1955. 320 pages. \$4.50.

When the scholars of several centuries hence try to draw the profile of the twentieth century in the West, they will surely take as a basic theme the preoccupation of our time with symbolism. This volume is one that they might well examine for evidence of the typical interests which we seem to have in that subject.

Its outline is simple: an opening chapter on definitions of sacrament, sign and symbol; five chapters on the symbolism of nature, time and language as well as symbolic persons and actions; then three chapters on the specifically Christian ritual dramas of the eucharist (with a chapter on the symbolism of sacrifice in general) and baptism; finally, a short chapter considering whether the traditional Christian symbols are outmoded.

The volume is written by a systematic theologian (now Chancellor of Liverpool Cathedral) rather than by an historian or a social scientist. His method is that of the now familiar cross-cultural-quasi-anthropological trend in theologizing since the advent of Toynbee. The author is conscious of his method and offers in the preface a caveat which the reader will do well to heed carefully:

... I have found myself in areas where my knowledge is exceedingly limited and where I have been constantly dependent upon experts who have subjected these areas to special investigation. On many points of detail I may be inadequately informed and certain generalizations may be far too speculative. But my main concern is to set up a framework which may serve to clarify the subject and which may help those who stand within one tradition of symbolic appreciation to understand more fully the place which a different kind of symbolism plays in the tradition of others (p. 8).

The book thus is a fabric of generalizations on an amazing range of related subjects, generalizations which, on the whole, are

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Carl Michalson, editor

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plausible and very provocative. It would take a long page for this reviewer to list all of the ideas he intends to re-think in the light of stimuli found here. It would take an even longer page to list the points he would like to argue with the author.

This does not mean that the author claims attention by being flamboyant (a device not unused among current theologians). Quite the reverse. Dillistone is an Anglican and shows it in almost every section of every chapter. He has a constant preference for the both/and construction, for the position midway between two extremes, and for careful and unpretentious language. It is simply that the book is so full of ideas that almost anyone can find in it some intellectual (not excluding theological) nourishment as well as a bone or two to pick.

For example, the more conservative Catholics, Protestants, and Anglicans are likely to be disturbed by what seems to be the author's assumption that the material elements of the eucharist and baptism are optional among Christians. Apparently he assumes that the symbols of the sacraments are properly qualified if not dictated by the nature of the social order of a given time. Hence he suggests that in urban centers, where the water ritual of baptism has lost most of its symbolic significance, a "commitment-into-the-Name-ritual" might better serve as the initiatory rite. In that case, he says, "The water symbolism is altogether less prominent and may be absent" (p. 299; cf. 296-304).

At the conclusion of his discussion of the eucharist he enters a plea for ecumenical understanding of varying patterns as well as for flexibility in liturgical forms: "There is more than one sacrificial context; there is more than one way of making a memorial. Inflexible liturgies and unchanging ceremonial-patterns are not worthy settings for the Lord's own symbolic acts; inflexible dogmatic formulations and unchanging verbal definitions are not edifying interpretations

of the Lord's own symbolic words." But unfortunately he offers no principle to govern the process within which such desired changes might be effected—unless, of course, the principle is, "Whatever the times seem to demand." One cannot complain that Dillistone did not cut this Gordian knot nor even that he did not address himself to it. Still one may be allowed to muse that he might have improved an already excellent volume by discussing it overtly and precisely.

CURTIS W. R. LARSON

Denison University

The Sleeping Beauty. By RALPH HARPER. Foreword by M. C. D'Arcy, S.J. New York: Harper and Brothers, 1955. 144 pages. \$2.50.

This is a thought-provoking book, conceived in beauty and beautifully written. (Intimations of Plato, memories of Whitehead . . .). Much has been written about man, the mythmaker. Indeed when we first meet the divine in history we encounter it as myth, and either vaguely or clearly the myth always suggests the personal character of the divine and a necessary relationship between value and Divinity. The fairy tale is a manner of myth. It embodies ideals, beliefs, hopes, longings, faith, and "poetic justice," to use Harper's term. Not all fairy tales, of course, and for that matter not all myths, are equally beautiful or philosophically significant; none at least more so than the tale of "The Sleeping Beauty or Little Briar Rose" (first published in 1812). In this fairy tale or myth a beautiful princess is imprisoned in an enchanted sleep of a hundred years until a foreign prince passing through the briar hedge surrounding the castle finds her and she awakes at the touch of his kiss. To those who were contemporaneous with the prince his arrival was unexpected. But to those who knew of the enchantment, he had come at the right time, the only time for the fulfilment of a long forgotten promise.

The sleeping lady is a familiar figure in myth and fairy tale. In German she is the *Dornöschen*; in French, *La Belle au Bois Dormant*; in Spanish, *La Bella Dormida*, paragon of beauty, dream-fulfilment of all desire, bliss-bestowing goal of all human quest. In the depths of human anxiety, if not in the cities and forests, she incarnates the ideal, she embodies perfection. In the remotest past (Seneca's and Don Quixote's "Golden Age," Milton's *Paradise Lost*) time sealed her away and Eternity placed her beneath the flowers where she is dwelling still, and from whence, in the fullness of time at some future dawn, she will emerge young and fragrant to inspire and comfort, and in all her loveliness, beautiful and divine to guide and to forgive.

As Father M. C. D'Arcy observes in his foreword, Harper's *The Sleeping Beauty* has much to teach us in our age of bewilderment. "In vain do our modern positivists go about slashing the flowers of immortality and metaphysics; the selfsame flowers spring up under their passing feet. Ralph Harper extracts out of the very act of living and journeying the high ideas the modern positivist wants to do without" (p. 7). Harper himself says it more poignantly, "There is no older notion in Western civilization than that of man as a voyager, either as a pilgrim to home or heaven, or, the reverse, as a wanderer and exile. It is at the center of Homer; it is in the Greek tragic drama; it is in Plato. It is especially Jewish and Christian. In our time it is revived in the writings of Joyce and Kafka. Gabriel Marcel has called one of his collections of essays *Homo Viator*, and he has justified this by saying that human life is spatial and life unavoidably a voyage. It may be said that human life is also temporal, and as Proust understood, life unavoidably a return. These two aspects are obviously intertwined. The concept of presence itself combines both space and time, for presence makes itself felt somewhere coming from

elsewhere, and it makes itself felt in the middle of time" (p. 141). As a wanderer and exile, as a pilgrim in a foreign land, at times man feels nostalgia, a homesickness for his lost paradise. In terms like anonymity, non-recognition, loneliness, fulfilment, permanence, transcendence, homesickness, homelessness, and others, Ralph Harper, sensitive to the mood of our time, sums up the restlessness of modern man. These expressions would naturally disconcert the popular reader and would exasperate the logical positivist who in turn would relegate them to the realm of pseudoproblems and nonsense. But if language in expressing feeling indicates genuine passion and inner life, Mr. Harper gives us a penetrating insight into the spirit of modern man when he unveils the implications which these concepts entail. True it is that this approach to the human soul marks a difference in method from that of traditional thought. But it is a manner of philosophizing *in concreto*, as Marcel puts it; or as Unamuno would have phrased it better: a manner of taking into account what has always been omitted, the individual in his agonies and crises, "the man of flesh and bone."

Listening to Stendhal and Kierkegaard, Kafka and Nietzsche, Sartre and Heidegger, but especially to Proust and Marcel, Ralph Harper uncovers abiding old truths denied and rejected by our generation. Whether forgotten or denied, these old truths lie at the basis of human experience, and when ignored or rejected, as has been the case in contemporary Western thought, according to the author, they force themselves upon consciousness, and the soul then battles for life as it drowns in bewilderment and anxiety. Only awareness of Being (Proust) or Presence (Marcel) can bring us back to creative harmony and joyful serenity. "In mystical parlance," Harper tells us, "the sentiment of presence is the equivalent of the metaphysical intuition of Being" (p. 122).

Throughout his book, Mr. Harper avails

himself of "The Sleeping Beauty" as his basic symbolic reference, beginning with the birth and promise of the princess, the curse and the long sleep; the thorn bush hiding the castle; the frustrated princes (Marx, Nietzsche, Sartre) failing to enter; the enchanted castle and paradise fading away into oblivion; and finally, out of the pain of homelessness and anonymity, a homesickness for holiness awakening, and the true prince emerging: "The Advent of the True Prince of Peace in his sacramental presence" (pp. 10, 121, 124, 130). Indeed the problematics of presence could have been the subtitle of Mr. Harper's book, for Presence is his symphonic theme. "True philosophy," we learn, does not begin in wonder, as Plato taught, but in "the experience of the presence of Being," as the late Louis Lavelle, successor to Bergson in the Collège de France, showed in his book *La Présence Totale*. Gabriel Marcel, Harper's "true prince" of philosophy, tells us that "it is in drama and *through* drama that metaphysical thought grasps and defines itself in *concreto*," and in the existential drama of history Harper tries to find it. Max Picard lays the requirement of silence and repeats the Hebrew injunction, "Be still and know that I am God," for in knowing God one comes in touch with everything and "man is at home only in the neighborhood of God."

As pensively one closes Ralph Harper's beautiful book one wishes that the author had drawn from the works of Unamuno, whose name is not even mentioned; from American personalists, with whom he shares so many fundamental tenets; and from William James, who prior to Lavelle, Marcel, Buber, Maréchal, and other European existentialists, back in 1902, in his *Varieties of Religious Experience* (pp. 53-77), was already lifting curtains and pointing to horizons in the metaphysics of *Presence*.

J. A. FRÁNUZ

West Virginia Wesleyan College

The Human Venture. By GERALD HEARD. New York: Harper & Brothers, 1955. xi + 310 pages. \$4.00.

One may have ready inclinations to view with reserve any volume which confidently offers few and precise assertions which pose as interpretations of three expansive, vastly varied and complex civilizations—China's, India's and the West's. Yet how else can understanding be framed or wisdom announced—but in essences extracted from the vast ranges of buds and berries, flowers and seeds which symbolize the infinitely varied content of all human experience.

This reviewer, for one, says that Gerald Heard performs this demanding task in an exceptionally authentic, careful and lucid way in *The Human Venture*. In so doing, while essentially reducing each civilization to one fundamental and distinctive emphasis, he qualifies and clarifies his thesis in a way which in general frees him from justified charges of oversimplification.

China's essence is its concern about the ideal for man in his *social* relations. To embody this ideal is to attain supreme success in the human venture. But China's social character was buttressed by Lao-tzu's metaphysical, Hinayana Buddhism's psychological and Mahayana Buddhism's otherworldly principles.

India's dominant character is distinguished by its psychological concern. Salvation is through self-knowledge and self-discipline which, as intimated above, were widely viewed as leading on to a cosmological reference and relation.

The West is described as the product of a dominant concern not about society or self but for nature. To quote at random only one passage: "Western man was almost wholly concerned with understanding nature and not in understanding mankind" (p. 241). This leads the West to find religious expression chiefly in terms of what Heard design-

nates as "rites of sacrificial identity" (p. 275).

His summation is that the supreme religion, and man's completest salvation, must center where India has pioneered—in the sphere of the psychological. "The basic problem is the riddle of consciousness, . . . the question *Who am I?*" (p. 280). But this does not oppose, it rather crowns "the sacrifice which unites with nature" and "the seer and the inspired scripture which unites man with his fellows" (p. 281). "He must have his own interior peace of mind, be able to face himself, be able to handle himself, be able to be content with himself. But this is not possible unless he can recognize that that self is his *societas*, the communion of all mankind. And having done that he discovers that this being, on its outer frontier, spreads

onward not only to embrace all life but the universe in an act of creative orientation" (p. 292).

There are trivial typographical errors ("sole" for *soul*, p. 156; "phychophysical" for *psychophysical*, p. 167; and others). One may question even certain of his major conclusions and shortcomings (like insufficient emphasis on man's distinctive concern about the question of Being, the being and nature of God, *the ultimate* question). But the book will be read with immense profit by experienced persons in the field and even more by those who know little or nothing about the deepest springs of the world's great living civilizations.

WILLIAM E. KERSTETTER

Simpson College

Book Notices

THE BIBLE

The Bible Speaks to You. By ROBERT MCAFEE BROWN. Philadelphia: Westminster Press, 1955. 320 pages. \$3.00.

The author of this volume is Auburn Assistant Professor of Systematic Theology and Philosophy of Religion, Union Theological Seminary, New York City, but here he is apparently not writing for seminary but for high school students. He undertakes to give his youthful readers as complete a course in Biblical religion as they can be expected to take.

The material he has provided is amazingly comprehensive. He begins by dealing briefly with problems literary and critical, seeking to answer questions about the Bible and its development. He then moves on to matters theological, presenting the Bible view of God, predestination, miracles, and the New Testament claims for Jesus Christ. He discusses the problem of evil, human nature, the church, eschatology, and death. In the closing section he turns to matters ethical: Christian liberty, love of neighbor, sex and marriage, politics and war. In all of this the author seeks to show "how life looks through Biblical eyes" and to lead the reader to feel the validity of this view for our life today.

His style is informal and conversational; indeed, it is often jaunty and slangy: the Old Testament "jells at Jamnia"; "not by a long shot" is Jesus the Messiah the Jews were looking for. Such expressions, as well as the "flying saucers," "the man from Mars," "batting averages," and the over-abundant alliteration, are doubtless meant for the young, but many will think them overdone.

But let not this criticism discourage the minister or Bible teacher from reading this highly suggestive and interesting book, for here is help in making Bible study more than the study of history or literature; here is help in making it a truly religious experience.

J. ALLEN EASLEY

Wake Forest College

The Bible and People Who Lived and Wrote It. By RUTH SUTTON REYNOLDS. New York: Exposition Press, 1955. 231 pages. \$3.50.

Books of this type continue to be written though they seldom gain wide circulation. Such works are called forth by a serious communication lag in bib-

lical scholarship. The situation should be faced seriously, even if it cannot be easily remedied. Mrs. Reynolds writes out of a great fascination for the Old Testament, but with an understandably and admittedly limited grasp of scholarly problems and findings. Scholars must share such fascination and combine it with a desire to communicate sympathetically with laymen, because, after all, the Bible was written for laymen rather than for critics or clerics. Criticism can indicate many flaws in books of this sort. But can it produce interesting and meaningful material for lay consumption?

The subtitle, *A Layman's Discovery of the Fascination of the Old Testament and of Its Influence on the New*, indicates the real interest of the author, who, according to the dust jacket, "became particularly interested in the Bible during several years of incapacitation due to a physical injury." She pursued her study and produced the book from "study and research," mostly aimed at "arranging material for use in Sunday-school teaching." The thread of continuity is the author's obviously enthusiastic appreciation for the Bible.

There are three divisions—"The Story of the Bible," under which topic are discussed history, geography, anthropology, religion, and biblical theology; "Personalities of the Old Testament," Cain, Abraham, Esau, Jacob, Laban, Joseph, Moses, Korah, Jezebel, Saul, David, and Solomon; and "The Hebrew Prophets and After," from Elijah through the inter-testamental period. There follows a three page conclusion and an inadequate bibliography. There is no index.

Mrs. Reynolds' fascination is unquestionable—but some of her information and interpretations are questionable. Some examples are selected. Page 44 states that "it was not until the reign of King Solomon (ca. 1033-980 B.C.) that the fierce tribes of Canaan were finally crushed. . . ." The chronological chart on page 47 contains several errors due to misinformation or carelessness. The section on personalities is based on *Rogues of the Bible* by James Black, Minister of St. Georges West, Edinburgh and Hastings' *Dictionary of the Bible*, with no reference (in text or bibliography) to standard works on this topic by Fleming James, Kittel, or others. Old Testament religion is treated almost exclusively from the evolutionary viewpoint, following Oesterley and Robinson, without regard to recent studies

in biblical theology which suggest needed correctives to the purely evolutionary view.

The surmise that a seminary student could probably write a book of this quality should not be used to encourage such effort. Mature scholarship must communicate with the layman in a manner which leads to deeper appreciation and broader knowledge. Mrs. Reynolds would likely agree with this, because she demonstrates a keen admiration of the work of modern biblical criticism. "Only within the last three hundred years have the books of the Bible been untangled and many of their contradictions satisfactorily explained. The credit belongs to a small group of brilliant scholars who found that the Bible could have the truth told about it and still remain just as holy" (p. 22).

FRANCIS CHRISTIE

Birmingham-Southern College

Gesù il romanesimo del tempo suo. By GAETANO BAGLIO. Rome: Angelo Signorelli, 1952. 142 pages. Lire 650 (about \$1.00).

This volume contains a brief biography of Jesus, a study of the first Beatitude, and a search for echoes of Roman law in the Sermon on the Mount.

The author fixes the date given in Luke 3:1-3 between August 19, 28 and August 20, 29; and the crucifixion is dated in the year 33 (p. 10). He finds confirmation for the year 33 in the 70 weeks of years of Dan. 9:24, which begin in 458 B.C. (pp. 13 f.). He follows the Fourth Gospel in fixing the chronological order of the events in the life of Jesus; thus, for instance, the marriage at Cana (John 2:1-11) is placed between the baptism and the temptation, and the purification of the temple took place at the beginning, not at the end of the ministry of Jesus. The first Beatitude ("blessed are the poor in spirit," Matthew 5:3) means, "Happy are those who subject themselves to the Spirit [i.e., "to the Lord Christ"]"; this is the vital essence of Christianity (p. 64).

Baglio finds the following parallels in Roman law to the sayings of Jesus in the Sermon on the Mount (which is *not* an artificial collection of scattered maxims): M. Antistius Labeo's *actio iniuriarum* (Matthew 5:21-24, pp. 70 f.); The XII Tables, the *lex Poetilia*, etc. (5:25-26, pp. 73 f.); the *lex Julia de adulteriis coercendis* (5:27-28, 31-32, pp. 76-79); *verborum obligatio* (5:34-37, pp. 80 f.). Jesus opposed the *lex talionis* and the *actio iniuriarum aestimatoria* in Matthew 5:38-48 (pp. 82-86); and in Luke 12:13-14 he refused to act as a judge in a dispute, in harmony with the *lex Julia maiestatis* forbidding a private person to act as a magistrate (p. 117).

Some of Baglio's observations seem new to this

reviewer, and seem worthy of being considered by biblical scholars.

ROBERT H. PFEIFFER

Harvard University and Boston University

ARCHEOLOGY

Discovering Buried Worlds. By ANDRÉ PARROT. Translated by Edwin Hudson. New York: Philosophical Library, 1955. 128 pages. \$4.75.

The Flood and Noah's Ark. Studies in Biblical Archaeology No. 1. By ANDRÉ PARROT. Translated by Edwin Hudson. New York: Philosophical Library, 1955. 76 pages. \$2.75.

The Tower of Babel. Studies in Biblical Archaeology No. 2. By ANDRÉ PARROT. Translated by Edwin Hudson. New York: Philosophical Library, 1955. 75 pages. \$2.75.

The small, if not inexpensive, volumes of this new series of "Studies in Biblical Archaeology" provide a welcome addition to the literature of popularization in the field of archeology and the Bible. André Parrot, the author, is a distinguished archeologist who has been engaged in Mesopotamian excavation now for nearly thirty years, including the direction of the expeditions which, since 1933-1934, have been digging at the famous site of Mari. He is also Curator-in-Chief of the French National Museums, and Professor at the Ecole du Louvre, Paris.

Discovering Buried Worlds is an introduction to Near Eastern archeology, specially that of Mesopotamia, and therewith an introduction to this whole series of Studies. The author describes the work of an archeological expedition, tells the story of some of the famous archeologists of the past century, with understandable pride in the achievements of the French, and then outlines "five thousand years of civilization." This sketch includes four phases of Mesopotamian culture prior to the Obeid, and comes down to Hellenistic times. With regard to the Bible, it is held that archeology has confirmed historical facts, established exact locations of places, and revealed the dialogue between heaven and earth in the lives of the ancient peoples. The writing is often sensitive and poetic. On the supposed constant encroachment of Mesopotamia on the Persian Gulf (p. 68), see now Mallowan in *Sumer* 11 (1955), pp. 5-13. Typographical and stylistic corrections: page 88, line 29, as soon as; page 89, line 11, syncretism; page 99, line 16, sixty-five-foot columns; page 103, line 22, pi-lasters; page 109, line 4, *Alttertums-kunde*; page 123, line 25, Johns Hopkins.

The Flood and Noah's Ark finds that the biblical narrative of the Flood is the Israelite version of a

Mesopotamian tradition, brought with them by the patriarchs who emigrated from Mesopotamia to Canaan. The Flood stratum at Ur does not date at the same period as the evidences at Kish, Shurupak, and Uruk. These do, however, represent violent overflows of the rivers, probably accompanied by torrential rains and possibly even by tidal wave action. One such disaster became the Flood of later tradition. Presumably the ark has long since returned to dust, and the searches made for it are vain.

The Tower of Babel gives the essence of Parrot's *Ziggurats et Tour de Babel*. The purpose of the *ziggurat*, he holds, was to assure communication between earth and heaven. It represents, not a fist raised in defiance against Heaven, but a hand reached upward for help.

The further volumes of this series will be awaited with interest for their valuable combination of archaeological information, art comparisons, and theological insights.

JACK FINEGAN

Pacific School of Religion

Photography for Archaeologists. By M. B. COOKSON. Foreword by Sir Mortimer Wheeler. London: Max Parrish, 1954. 123 pages. 15/-.

Compared with the haphazard collection of antiquities sometimes engaged in in earlier times, modern archeology insists on complete documentation of every step in an excavation and exhaustive recording of all finds. The usefulness of photography for these purposes is obvious, but the right way to use photography is not always so evident. The author of this small book writes on the subject out of abundant experience in archeological work extending from England to India. He discusses the selection of a camera and other materials, tells about setting up a darkroom at the site, and explains how to treat brick and stone walls, earth strata, skeletal remains, mosaic pavements and other objects. He prefers the large field camera, but confesses to increasing respect for the miniature and also for color film. Avoiding technical theory, the book is pleasantly written and will be useful to anyone concerned with its subject.

JACK FINEGAN

Pacific School of Religion

Coins of Bible Days. By FLORENCE AIKEN BANKS. New York: Macmillan Company, 1955. xiii + 178 pages. \$4.50.

This is a simple and pleasant introduction to the study of coins with special reference to the area

and period of the Bible and Early Christianity. Written out of an avocational interest, the book has the spirit of genuine and unconstrained enthusiasm for its subject, and also bears the marks of careful study and long application to the materials on the part of its author.

Beginning with payments by weight like the 400 shekels of silver given by Abraham to Ephron for the cave of Machpelah, an amount calculated at approximately \$218.96, the book tells of the invention of coinage in Lydia, explains pre-Roman and Roman coinage, devotes major emphasis to the coins which were available for use by Jesus and the apostles, and carries the account briefly to the coins of Constantine marked with Christian symbols. What was the value of a farthing or penny? What was the coin in the fish's mouth? What was the widow's mite? What was the tribute money? How much did Judas receive for betraying Jesus? All these and many other questions which occur to the Bible reader find answers, and in most cases actual coins are reproduced to show what is described. The book draws attention to a fascinating and often neglected field of study.

The Bible is taken uncritically, with the first and presumably only Isaiah predicting the coming of Cyrus more than a century later, and Daniel foretelling the even more distant advent of Alexander, but the critical scholar can readily make his own corrections at these or other points where it may appear to him necessary. In the helpful Glossary Aquila and Haran are accented differently from what is usual. Thanks to excavation, more is to be seen of ancient Corinth than is suggested on page 37. On page 65 the word comparatively is misspelled. For the first appearance of the cross on a coin see now Stauffer, *Christ and the Caesars*, page 269.

JACK FINEGAN

Pacific School of Religion

CHURCH HISTORY

By Faith Alone, The Life of Martin Luther. By W. J. KOOLMAN. Translated by Bertram Lee Woolf. New York: Philosophical Library, 1955. 218 pages. \$6.00.

This book is a translation from the Dutch. The translation is adequate although I find no gain by the use of "bastion" for "fortress" in the great hymn, nor in "Luke" for "Lucas" in the Cranach family. There are serious translation deviations which hinder the work in such titles as "The Will in Bonds" for "DeServo Arbitrio," and the very indefensible "A Prelude to The Pagan Servitude of

the Church" for the forthright and majestic "Babylonian Captivity of the Church." The translator is not to be excused for thinking "Chevalier" and "Marquis" are good words for English readers.

The book is to be praised highly for its attempt to carry the evolution of Luther's life forward consistently and to set every dogma and issue directly in biography. It is particularly strong in delineating Luther's conversion, page 39 being a little classic in this. Praise cannot be given however for the understanding of Humanism, the author consistently underestimating its force in Luther's life, in Erasmus, and in the general movement of the age.

In the Netherlands where the book originated it must be making a strong and good case for a fair understanding of Luther. And this reviewer is tender-minded towards the Netherlands, for there the first Lutheran Martyrs died (p. 127) and there his own son lies buried. This is a free Luther for that "Reformed" land and Church. But I cannot honestly say that it adds much to our English language Luther books.

EDWIN P. BOOTH

Boston University

THEOLOGY

The Christian Faith. By DAVID H. C. READ. New York: Charles Scribner's Sons, 1956. ix + 175 pages. \$1.95.

This review may well begin with the definition of the Christian faith offered as the concluding words of the book: "the Christian Faith is this: commitment to Christ, in whom we find the love of God, and by whom we are enabled to love the Lord our God and our neighbors as ourselves." Not many would quarrel with that conception of the faith of Christians. Generally, theirs is a faith which they say grows out of God's loving action in Jesus Christ, through whom a love for God is awakened in them to express itself in a life of ultimate concern for men. It is well to have such a restatement of Christianity as the act of God in Jesus Christ for the good of mankind.

In elaborating what the Christian faith is all about, Dr. Read, who is the new minister of the Madison Avenue Presbyterian Church in New York City, finds the basis of Christian belief to root in what God has done in Jesus Christ. In the man of Nazareth he has given especial disclosure of his nature and purposes, so we know what he is and what he would like done. From this point of view "Christianity is Christ." Without this central figure there is no Christianity. In him we find "all of God that can be expressed in human terms." Through

him we come to speak of God supremely and significantly as Father. In him is the disclosure of what man should be. He breaks the destructive power of sin and inspires men to live in his spirit of righteousness and love. Without such life in the Spirit, Christianity dies a-borning.

To the dynamic conception of God's act in Christ and the renewal of human life in the Spirit, our author adds a consideration of the Trinity, the Church and sacraments, and the destiny of man. A vitalistic conception of the Trinity is presented when he contends that the God we know as Father, Son, and Holy Spirit is a God in action whose action is love. Our only adequate response to such action is love for God and man. Dr. Read suggests the basic necessity for the church in terms of man's social nature which requires community for its fulfillment. Man's destiny is found to lie in sonship with God which leads to a life of continued growth into the image of Christ both here and beyond the grave.

This volume might well serve as a brief handbook on the Christian faith and life for the modern Christian. It contains the essential matters, even though at times the author sponsors extreme positions which some will feel go beyond the demands of faith. We can mention only three such items. One is that we cannot go beyond or behind what the apostles have said in the New Testament to get Christian facts. Is not this precisely what scholars are now doing in their investigation of certain of the Dead Sea Scrolls? Another is that of all the religions Christianity alone depends upon its founder for its integrity and sustaining power. Yet a third is that only Jesus, among the founders of historic religions, is unique and supreme. Would a Buddhist, Jainist, Parsi, or even a Muslim grant this claim? Yet even though the book seems to be thrown out of balance by such overstatements, it is recommended as a brief *enchiridion* of the Christian faith.

GEORGE W. DAVIS

Crozer Theological Seminary

The Great Invitation. By EMIL BRUNNER. Philadelphia: Westminster Press, 1955. 192 pages. \$3.00.

This is rare preaching. This is rare biblical theology. Christ-centered and personal in its appeal with a continual emphasis upon two prime ideas, that it is our opaque ego which stands between us and Christ and that we are called not just to a community but to a fellowship so deep it can never be moved because it is truly the Body of Christ, it challenges anyone who reads it.

This is a collection of Emil Brunner's sermons

preached in the Fraumunster in Zurich in the five year period just prior to his departure for Tokyo to assume the post of Professor of Christian Ethics and Philosophy at the Japanese International Christian University. He has since resumed his post as preacher at the Fraumunster. The texts are chosen mainly from the New Testament with half of them from the Pauline Epistles. They involve many aspects of theology, but the two aspects mentioned above are central.

While not one of these sermons is of low quality, some are shining lights. The sermons on the Last Supper are exceptionally well done, especially the one which gives the title to the book. The one titled "Your Reasonable Service" strikes this reviewer as being particularly moving. The meaning and function of public worship have never been more clearly given a theological foundation of real depth. Then there is a brilliant exposition of the parable of the sheep and the goats from Matthew 25 which deals with judgment under the title "The Last Hour."

One slight difficulty is that as spoken word these sermons would require intent and intense listeners. However, this is not because of style but because of their depth of theological insight. They read beautifully, even better than most of Brunner's theological writings, but they would make hard listening. Nevertheless, they are so direct that the layman who reads them will find them compelling and persuasive.

Since any one of the sermons can be read in less than thirty minutes, they would make devotional reading of a very high order, particularly in the Lenten season, since so many deal with one or another of the ramifications of our Lord's death and resurrection. They would demand a devotion on the part of the reader, but they could not but command his respect as he read.

ROBERT V. SMITH

Colgate University

The Kingdom Of God Is Now. By HASKELL ROBERT DEAL. New York: Exposition Press, 1955. 129 pages. \$3.00.

This is an attempt to present to the layman an interpretation of the "practical" aspects of the idea of the Kingdom of God in Christian thought.

The first part of the book deals with the idea of the Kingdom in biblical literature, and thus pictures the situation with which Jesus was confronted. Considerable attention is given to the opposition which Jesus' interpretation of the Kingdom offered to the current interpretations of the day. In view of the lack in our day of parallels to the Old Testament interpretation of the Kingdom, the relevance

of this antithesis to our situation is not made very clear. However valid this antithesis may be historically, the practical relevance is hardly identified, although one feels that the author intends more than he clarifies in view of the constant attention to this matter.

The nature of the Kingdom and its relationship to history is then analyzed. There is an emphasis upon the spiritual nature of the Kingdom, and the relevance of the idea of the Kingdom as a present and major motivation for Christian action in history. The theoretical issues in the idea of the Kingdom are so vaguely dealt with that one hesitates to judge regarding the theological orientation of the author. Nevertheless, the general symbols of liberal Christianity, such as the parable of the sower, are prominent and are mixed with some of the phraseology of more recent theological concepts. One feels, however, that the phrasing has not seriously affected the theoretical orientation of the liberal Christian with a picture of historical progress. The eschatological elements of the idea of the Kingdom play a minor role, for the author considers these less practical and relevant matters and evidently finds little way to make them practical.

The final section deals with the practical implications of the idea of the Kingdom; but this discussion, too, remains quite general. Not one serious social issue of our day is confronted so that one sees the "practical" import of the idea of the Kingdom for this issue. While there may not be a great deal in this book that one would wish to disagree with, one might hope that the intelligent layman, willing to read at all, could be given a somewhat heavier diet than is here offered.

HAROLD A. DURFEE

The American University

The Long Arm of God. By WESLEY SHRADER. New York: American Press, 1955. 105 pages. \$3.00.

If *The Long Arm of God* is a collection of sermons, it is excellent, assuming that a sermon is designed to clarify the thinking and inspire the devotion and commitment of believers. (Dr. Shrader is a Baptist minister in Lynchburg, Va., and the author of the witty and popular *Dear Charles*.)

But if, as the dust cover says, the short chapters are arguments designed to "meet the modern mind," then the reviewer must qualify his enthusiasm. The writer's proposal to meet the modern mind head on—"The Gospel must be accepted as fact without proof" (p. 18)—suggests that he does not understand that mind or how minds of any kind are met; they must be won and wooed, not assaulted!

But the fact that the "modern mind" is given only one chapter and the believer five (The Believer and His Sins, the Cross, His Troubles and His Doubts, and the Hard Part in Becoming a Believer) implies that the writer knew his limitations as a teacher and his powers as a preacher better than his publisher.

Again while Dr. Shrader has undoubtedly "a remarkable grasp of the Scriptures" (Foreword), his theology, like his philosophy, is too easy. Consider the explanation of Paul's famous paradox, how "God works in us" while we work out our salvation ourselves (Phil. 2:12, 13). It means "to do something constructive with such God-given qualities as strength, sympathy, hope, etc." (p. 26); or the demonic as requiring a personal Satan; "As the personalization of Good equals God, so does the personalization of Evil equal Satan, the Adversary" (p. 28); or the point that belief in the Virgin Birth "takes the Incarnation out of the speculative realm, reducing vagueness and generality" (p. 59).

On the other hand the book is well written, has an arresting style, with a feel of urgency, sweep, firmness, and faith, that is very refreshing. The illustrations are good and the writer does not mince words when he writes off "the peace-of-mind religion," which enjoys another kind of popularity.

RODERICK SCOTT

Olivet College

RELIGIOUS EDUCATION

The Gift of Power. By LEWIS JOSEPH SHERRILL.
New York: Macmillan Company, 1955. xiv + 203 pages. \$3.00.

In the presence of incredible power due to the unlocking of the vast secrets of the universe, it is recognized that man is not ready for the power which has been entrusted to him. Dr. Sherrill maintains that, "The Christian religion can teach men how to receive a gift of interior, spiritual power sufficient to enable them to cope with the gift of exterior, physical power which has been granted . . . this means that the power which can be received is the power to become a self who can cope with itself in the modern world, and with the world in which we must live."

The author focuses attention on the modern results of psychotherapy, of new currents of biblical and theological thought. He believes that "the Chris-

tian Community is meant to be the scene of a redemptive ministry to the human self as a whole." Wisely, he insists that the fragmenting of the self, and the fragmenting of the ministries which the Christian Community renders to persons must be abandoned.

Unlike the secular community, the goals of the Christian Community turn upon "the development of the self, worthy citizenship in the kingdom of God, and worthy membership in society." God is recognized as the sovereign over man and nations. In man's encounter with the self-revealing God he is confronted, not by some new and infallible dogma about God, not by a list of new rules to be observed; "he is confronted by none of these trappings of religion and churchcraft, but by a person who offers himself to us in love and judgment, and calls upon us to give ourselves a living sacrifice in response. It is a matter of personal communion." Through this experience comes a new depth of meaning to the self and a new dimension to all aspects of life.

Dr. Sherrill believes in emphasizing certain themes in the Bible such as God's disclosure in creation, in lordship, in vocation, in judgment, in redemption, in providence, and in the life of faith. The use of these themes guides the choice of materials for the curriculum, yet they are to be used in terms of the student's capacity and predicament.

This searching book concerned with the relation between education and revelation offers direction for curricula, for the family, for leaders, and for the Christian Community. Long has the church waited for educational approaches to the person as a *whole being*. The author, apparently, recognizes the breadth of the resources to be used, the meaning of human communication under God, the importance of the limitations of children and the binding effects of a narrow didactic and dogmatic approach to religion. It is hoped that in his use of themes in the Bible, he will make ample provision for laymen to understand the backgrounds out of which the literature of the Bible grew and the importance of an over-all view of the Bible. Fragmentation of the Bible in many curricula today hinders laymen in knowing the Bible. There is danger that the use of themes may cause leaders to ignore the learners' here-and-now experiences and to lead them into a lifeless set of beliefs. In general this book offers a thrilling challenge to the Church in its religious education.

EDNA M. BAXTER

Hartford Seminary Foundation

Books Received

(Books marked with an * will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

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- Clark, Robert D., *The Life of Matthew Simpson*. New York: Macmillan Company, 1956. xi + 344 pages. \$5.50.
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- *de la Croix, P. Paul-Marie, et al., *Élie le prophète*. Vol. I, Selon les écritures et les traditions chrétiennes. Les Études Carmélitaines. Bruges: Desclée de Brouwer, 1956. 269 pages. 200 Belgian fr.
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- *Finegan, Jack, *Beginnings in Theology*. New York: Association Press, 1956. viii + 244 pages. \$3.00.
- Flack, Elmer E., Bruce M. Metzger, and others, *The Text, Canon, and Principal Versions of the Bible*. Extract from the *Twentieth Century Encyclopedia of Religious Knowledge*. Grand Rapids: Baker Book House, 1956. 63 pages. \$1.50.
- *Gabriel, Ralph Henry, *The Course of American Democratic Thought*. Second Edition. New York: Ronald Press Co., 1956. xiv + 508 pages. \$6.00.
- Gollwitzer, Helmut, Käthe Kuhn, Reinhold Schneider (editors), *Dying We Live*. Final Messages and Records of the Resistance. Translated by Reinhard C. Kuhn. New York: Pantheon, 1956. xxi + 285 pages. \$4.50.
- *Graystone, Geoffrey, *The Dead Sea Scrolls and the Originality of Christ*. New York: Sheed & Ward, 1956. 117 pages. \$2.50.
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- *Pritchard, James B. (editor), *Ancient Near Eastern Texts*. Second Edition. Corrected and Enlarged. Princeton: University Press, 1955. xxi + 544 pages. \$17.50.
- *Read, David H. C., *The Christian Faith*. New York: Charles Scribner's Sons, 1956. 175 pages. \$1.95.
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- *Wolfson, Harry Austryn, *The Philosophy of the Church Fathers*. Vol. I, Faith, Trinity, Incarnation. Cambridge: Harvard University Press, 1956. xxviii + 635 pages. \$10.00.
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The Association

18TH ANNUAL MEETING OF THE MIDWEST SECTION OF NABI, 17-18 FEBRUARY, 1956

WOODBIDGE O. JOHNSON, *Secretary*

The meeting was held jointly with the February meeting of the Chicago Society for Biblical Research at the Disciples Divinity House of the University of Chicago.

The Friday opening session presented a panel discussion of the subject "Varied Patterns for Preseminary Training." Participants were: Robert Marshall, Chicago Lutheran Seminary; Mallory Fitzpatrick, Jr., Federated Theological Faculty, University of Chicago; Paul E. Davies, McCormick Seminary; J. Burton Mark, Northern Baptist Seminary; Jules L. Moreau, Seabury-Western Seminary.

The Friday evening session heard Harold G. Barr's excellent presidential address on the topic "Did Jesus Speak to Our Society?" and concluded by hearing informal reports from the Forty-Sixth Annual Meeting of NABI held in New York, 27-28 Dec. 1955.

The Saturday morning session presented a stimulating panel discussion of the theme "The Spiritual Goals of the World Religions: Man's Quest for Community and Brotherhood." Participants were: Swami Akhilananda of the Ramakrishna Vedanta Society of Massachusetts speaking on "Hinduism"; Joseph A. Kitagawa, of University of Chicago, speaking on "Buddhism"; Rabbi Leonard J. Mervis, of Washington Blvd. Temple, Chicago, speaking on "Judaism"; Winston L. King, of Grinnell College, speaking on "Christianity"; and Khalil A. Nasir, Editor of *Muslim Sunrise* and Imam of the American Mosque, Washington, D. C.

The Saturday afternoon session brought Perry D. Lefevre of Chicago Theological Seminary reading an interesting paper on "Theology and the Teaching Process". The evening session was a joint one with C.S.B.R. The members heard a scholarly pa-

per by Reginald Fuller of Seabury-Western Seminary under the title, "The Virgin Birth: Historic Fact or Kerygmatic Proof". This was followed by an up-to-the-minute archeological paper by Menahem Mansoor, University of Wisconsin, on the subject, "Some Aspects of the Vocabulary of Qumran Writings".

At the NABI Business Meeting the Secretary reported a total membership in the Midwestern Section of 241 as against 235 last year, and the present attendance at this conference of 66. NABI President Roy Eckardt's proposal to change the name of our organization to "American Association of Religion Teachers" was considered but voted down by a 2 to 1 majority, several members abstaining.

New officers were elected as follows: President: Harris D. Erickson, Evansville College; Vice-President: John L. Cheek, Albion College; Secretary: Woodbridge O. Johnson, Park College; Program Chairman: C. Eugene Conover, Lindenwood College; Assistant Program Chairman: Leo H. Phillips, Hillsdale College; Associates in Council: Robert H. Miller, Manchester College (1956-7); Joseph L. Mihelic, University of Dubuque (1956-8); Harold G. Barr, School of Religion, University of Kansas (1956-9).

In order to have Midwest represented on the National Membership Committee it was decided to have President Erickson make the appointment in conference with Chairman McKown of the Committee.

Next year's meeting place and time were settled as Garrett Biblical Institute, 15-16 Feb. 1957, details to be worked out by the Executive Committee in conference with the President of C.S.B.R.